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ON

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INTRODUCTION AND HISTORY OF SAIVA SIDDHANTA

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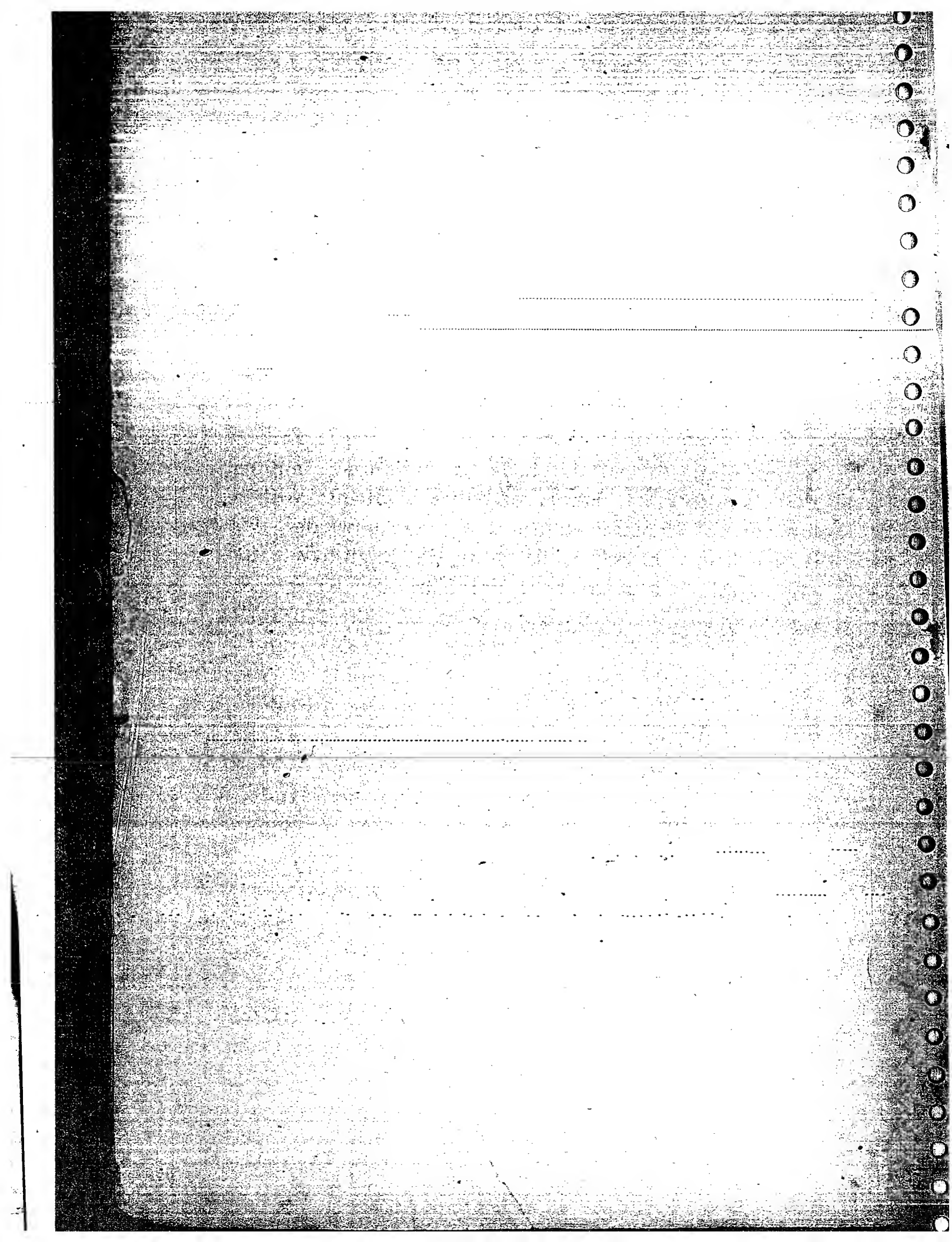
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FOREWORD

MR. M. RUTHNASWAMY, M.A. (Cantab.), Bar-at-Law, C. I. E.,
Vice-Chancellor, Annamalai University.

I am glad to send this book on its journey, among students and lovers of Saiva Siddhānta with a foreword of recommendation. To my knowledge this is the first comprehensive study in English of the philosophic achievement of the Tamils. It is not necessary for me to approve or criticise the author's views on Saiva Siddhānta. When a scholar publishes a work he leaves it to the judgement of his fellows. All that I will say is that as an attempt to introduce Saiva Siddhānta to English knowing readers it deserves the welcome of all those interested in the spread of knowledge. Especially in Northern India, where by all accounts Saiva Siddhānta is almost unknown, this book may do useful work.

M. Ruthnaswamy



Tiru R. P. SETHU PILLAI A.M., B. A., B. L.,
Reader in Tamil, University of Madras.

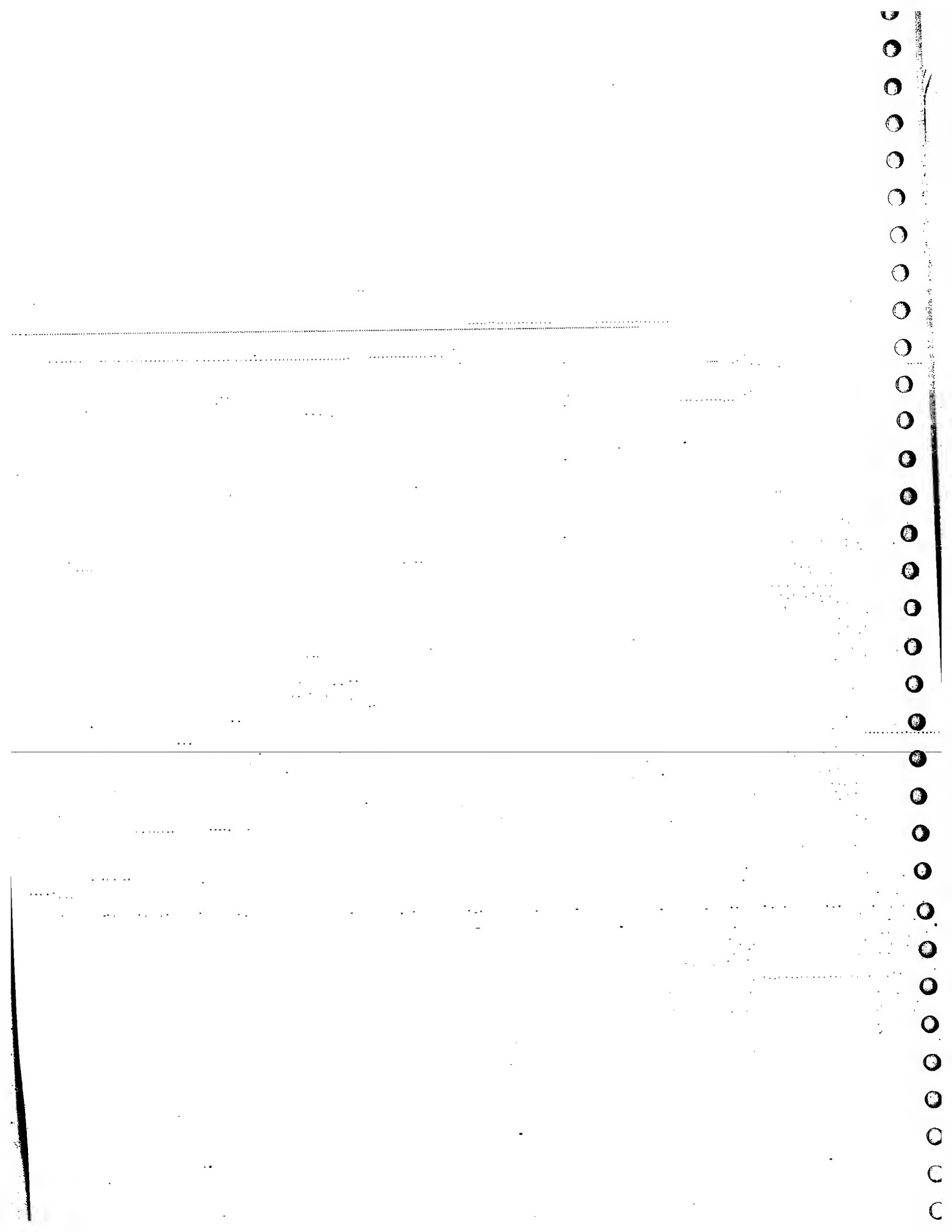
TIRU G. Subramania Pillai, M. A., B. L., Research Lecturer in Tamil, Annamalai University, has given in this book a lucid exposition of the basic principles of Saivism. In the Introductory chapter he gives the history of Saivism and traces some of the earliest references to it in the ancient Tamil Literature. He points out that the Tamils, submitting everything to the test of Reason and practical experience, evolved a high type of moral and religious philosophy.

In the following chapters we have a clear exposition of the Metaphysics of Saiva Siddhānta, with special reference to the existence and nature of the soul, the need for a Guru and the nature of the mystic union of the soul with God. This union, while bringing the soul to the feet of the Lord, does not cause it to disappear altogether. The uniqueness of Saiva Siddhānta consists in its successful reconciliation of the demands of Reason with the desires of the heart. Witness the meaning given to the term, "Adwaita" by the Siddhāntin.

The pages of this interesting book abound in choice quotations from literary and philosophical works in Tamil. The author is to be congratulated on the discrimination with which he has chosen from a vast body of doctrines and codes, the salient features of Saiva Siddhānta and presented them in a popular way.

Madras }
16-2-'48 }

R. P. SETHU PILLAI



PREFACE

THIS book contains a course of lectures on Saiva Siddhānta delivered by me in the Hindu Universities of Benares and Allahabad, in February, 1947, under the auspices of the Annamalai University, in accordance with the terms of the Sri Aruṇandi Sivāchārya Swamigaḷ Sivagñāna Siddhiār Lectureship Endowment (vide Appendix for the terms of this Endowment). I owe this privilege to the munificence of His Holiness Srīlasrī Kāsivasi Aruṇandi Tambirān Swamigaḷ, the head of the Kāsi Mutt of Tirupanandāḷ.

The Mutt itself was founded by the renowned Kumarāgurupara Swāmigaḷ, that poet-saint who carried the torch of Saiva Siddhānta as far north as Benares and won laurels for himself and the Tamil Philosophy. Ever since Kumaraguruparar the Tirupanandāḷ Mutt has produced a galaxy of Saiva saints and scholars and the present incumbent is not an exception. True to the traditions of that glorious and hallowed line to which he belongs, the revered Swamigaḷ has a host of charities and endowments to his credit. His keen interest for the spread of Tamil culture and philosophy has induced him to establish this Endowment. This noble and benevolent gesture of the Swamigaḷ has laid the Tamil country under a deep debt of gratitude as it provides an opportunity of sending every year a Tamil scholar from the banks of the sacred Kāviri to the banks of the holy Ganges with a message of love and goodness, thus paving the way for closer contact and mutual understanding between the north and the south.

The scope of this work is extremely modest. It is far from providing any comprehensive or detailed

account of the subject of Saiva Sinddhānta. I trust I have in some measure developed my exposition of the Siddhānta doctrine on the lines indicated long ago by Max Muller, when he recommended that: "Indian Philosophy would, in my opinion, be more readily and widely appreciated than it is at present, if the translators of philosophical works had been somewhat more concerned to throw their versions into a form less strange and repellant to the Western readers than literal renderings from technical Sanskrit must needs be in many passages."

I have freely used the English renderings of Dr. G. U. Pope. Prof. K. Subramania Pillai, M.A., M.L., and J. M. Nallasami Pillai for the Tamil stanzas of Tiruvācakam, Sivaprakāsam and Sivagnāna Siddhiār respectively. The English translation of the Pura-nānūru verse in page 7 of this book has been borrowed from Maraimalai Adigaḷ and I hasten to acknowledge my indebtedness to them. For the remaining Tamil quotations, I have tried to make them as intelligible as possible by giving my own English renderings. I shall however feel myself amply rewarded if readers, after perusing this modest work, have their interest and enthusiasm awakened and embark on a more thorough study of this fascinating subject.

I am extremely thankful to the Syndicate of the Annamalai University for selecting me as the first lecturer under this Endowment. My heartfelt thanks are due to the revered Vice-Chancellor and Tiru R. P. Sethu Pillai, B. A., B. L., for their ready condescension in favouring me with a Foreword to this book. I must also express my thanks to the authorities of the university for the facilities offered to me for the publication of this book.

INTRODUCTION AND HISTORY OF SAIVA SIDDHANTA

“The Saiva Siddhānta System is the most elaborate, influential, and undoubtedly the most intrinsically valuable of all the religions of India. It is peculiarly the South Indian, and Tamil religion.” Thus observes that great Western scholar, whose epitaph bears the terse but significant line, ‘Student of Tamil’, Dr. G. U. Pope. In fact, the roots of Saivism are deeply imbedded in the ancient classical lore of the Tamils, the Sangam Literature. I shall cite one instance which will bear out this statement. In a beautiful triplet, which forms the invocatory verse of Aiyinkurunūru, a Sangam work, the very cream of Siddhānta philosophy is given in a condensed form :—

“நீல மேனி வாலிழை பாகத்
தொருவ னிருதாள் நிழற்கீழ்
முவகை யுலகு முகிழ்த்தன முறையே.”

[The universe demonstrable as of three kinds, (he, she and it) has sprung under the shade of the two feet of the One, Whose Form is shared in halves by His jewel bedecked Consort (Sakti) of the azure hue.]

This is sufficient to establish the high antiquity of Saiva Siddhānta, the religion and Philosophy of the Tamil people. Dr. Pope again says: “Saivism is the old pre-historic religion of South India, essentially existing from

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pre-Aryan times, and holds sway over the hearts of the Tamil people." Verily this system is the choicest product of the Dravidian intellect and the South Indian Hindus of the Saiva persuasion proudly cherish this as their richest heritage, a rare legacy handed down by seers and sages who experienced Bliss in this very earth. Tolkāppiam, the oldest extant grammatical treatise in Tamil, speaks in familiar terms of Arivar and Tāpathar. (sages and saints).

“மறுவில் செய்தி மூவகைக் காலமும்
நெறியி னுற்றிய அறிவன் தேயமும்,
நாலிரு வழக்கிற் ரூபதப் பக்கமும்.”

[Sūtra-20 ; Purathinaiyial. Tholkāppiam]

Arivar were those who had conquered all lust, passion and confusing mental delusions springing out of ignorance or fascination; and they were said to have acquired the gift of knowing the past, present and future. Naccinārkinīar, the commentator, says that the works of these Arivar or Seers of wisdom were known as the Āgamas which chalked out the course to be followed by ascetics or Tāpathar to attain salvation. The Tāpathar were those who had spurned the pleasures of the world and had betaken themselves to a life of renunciation. They were wedded to the strict observance of the eight austerities, viz., taking holy ablutions or sacred baths; lying on bare ground; wearing only deer-skin; tending sacred fire; avoiding town-life, i. e., living far from the madding crowd; growing matted hair; eating only the yield of the jungle, i. e., bare fruits and dry leaves, and worshipping God. We get a glimpse of these Tāpathar in the following stanza of Puranānuru also:—

“ஓவத் தன்ன விட-னுடை வரைப்பிற்
பாவை யன்ன குறுந்தொடி மகளிர்

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இழைநிலை நெகிழ்த்த மள்ளற் கண்டிகுங்
கழைக்க ணெடுவரை யருவி யாடிக்
கான யானை தந்த விறகிற்
கடுந் தெறற் செந்தீ வேட்டுப்
புறந்தாழ் புரிசடை புலர்த்து வோனே.”

“He was once indulging in luxury and langour, in the midst of a bevy of damsels in mansion halls; but now, has turned an ascetic renunciate with matted hair, tending sacred fire with faggots brought by elephants in the inner recesses of forests.”

And, Pope's is not the one solitary voice that speaks on this point. No less a person than that cultured Christian missionary, Rev. C. Gowdie, observes thus : “ This system (Siddhānta) possesses the merits of great antiquity ; in the religious world it is heir to all that is most ancient in Southern India. It is a religion of the Tamil people by the side of which every other form is of comparatively foreign origin. . . As a system of religious thought, as an expression of faith and life, the Saiva Siddhānta is by far the best that South India possesses ; indeed it would not be rash to include the whole of India and to maintain that, judged by its intrinsic merits, the Siddhānta represents the high water-mark of Indian thought and Indian feeling.”

The tenets of Saiva Siddhānta were fully and finally codified by Saint Meikāṇḍār in his glorious work, Sivagnāna Bōtham. It was one pious Christian Missionary, Rev. Hoisington by name, who first translated Sivagnāna Bōtham into English. It is worth while noting down his interesting observation also, regarding the antiquity of Saivism :

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“The Āgamam which contains the doctrinal treatise given in this work, may safely be ascribed to what I would term the Philosophical Period of Hinduism, the period between the Vedic and Purāṇic Eras. These doctrines can be traced in the earlier works of the Purāṇic period, in the Rāmāyaṇa, the Bagavatgīta and the Mānava Darma Sastra. They are so alluded to and involved in those works, as to evince that they were already systematised and established. We have the evidence of some Tamil works that the Āgama doctrines were revived in the South of India before Brahminism, by which I mean Mythological Hinduism, obtained any prominent place there. From some statements in the Rāmāyaṇa, it would appear that they were adopted in the South before Rāma's time. This would fix their date at more than a thousand years before the Christian Era, certainly as that of the Rāmāyaṇa.”

The Tamils, as a race, have always evinced a broad outlook on life and have set a high premium for all humane virtues. They were basking in the sunshine of culture and civilisation when more than half the globe was completely enveloped in darkness and weltering in savagery. Here is a poem by Kaṇiyan Pūṅṇḍraṇār, long before Caesar had crossed the Rubicon, which will testify to you the clarity of expression, the catholicity of views and a comprehensive range of vision about the very fundamentals of life, enjoyed by this ancient race in that remote past :-

யாது முரே யாகருங் கேளிர்
தீதும் நன்றும் பிறர்தர வாரா
நோதலுந் தணிதலு மவற்றோ ரன்ன
சாதலும் புதுவ தன்றே வாழ்தல்

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இனிதென மகிழ்ந்தன்று மிலமே மின்னெடு
வானந் தண்டுளி தலைஇ யானது
கல்பொரு திரங்கு மல்லற் பேர்யாற்ற
நீர்வழிப் படுஉம் புணைபோ லாருயிர்
முறைவழிப் படுஉ மென்பது திறவோர்
காட்சியிற் றெளிந்தன மாகவின் மாட்சியிற்
பெரியோரை வியத்தலு மிலமே
சிறியோரை யிகழ்த லதனினு மிலமே.”

(Puranānūru—192)

“ All places are ours, all our kith and kin;
Good and evil come, not caused by others;
Pain and relief are brought likewise, not by others;
Dying is not new; nor living gave us joy;
Misery we hated not. As in the flood,
Caused by clouds that poured in torrents
On a mountain top with lightning flash,
A raft goes in the direction of the stream,
So the swarm of lives move onward
In the way of destiny. This we have discerned
From the teachings of sages strong in wisdom.
So we admire not the great; nor scoff at the
churl.”

Their inordinate thirst for knowledge made the Tamils not to acquiesce in anything with blind faith. Their morals and philosophy were founded on the stable rocks of Reason and Experience. Mere half-truths and non-truths were smashed to the ground. All religious beliefs were subjected to a sifting and analytical research and everything was examined in the light of logic and practicality. Mere may-bes and might-have-beens were mercilessly brushed aside and only ideas that stood the test of a sound criticism were admitted as truths. Even scriptures

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were put to a severe test of reasoning. But they were not sceptics. Their sound lines of reasoning and judgment eschewed all doubt and dejection when positive and convincing proofs were forthcoming. Once the Tamil king, Kō-peruñchōlan, who flourished about 2500 years ago, was faced with the question of the why and wherefore of doing good. In a fine piece of poetry he argues the question and arrives at the conclusion that one should do good, irrespective of consequences. His method of reasoning is typical of his times:—

“செய்குவங் கொல்லோ நல்வினை யெனவே
ஐய மருஅர் கசடண்டு காட்சி
நீங்கா நெஞ்சத்துத் துணிவில் லோரே
யானே வேட்டுவன் யானையும் பெற்றுமே
குறும்பூழ் வேட்டுவன் வறுங்கையும் வருமே
அதனால்

உயர்ந்த வேட்டத் துயர்ந்திசி னோர்க்குச்
செய்வினை மருங்கி னெய்த லுண்டெனின்
தொய்யா வுலகத்து நுகர்ச்சியுங் கூடும்
தொய்யா வுலகத்து நுகர்ச்சி யில்லெனின்
மாறிப் பிறப்பி னின்மையுங் கூடும்
மாறிப் பிறவா ராயினு மிமயத்துக்
கோடுயர்ந் தன்ன தம்மிசை நட்டுத்
தீதில் யாக்கையொடு மாய்தல் தவத்தலையே”

(Puraṇānūru-214)

“Shall we e'er do good deeds or not?
Thus falter those whose minds rot
In the dirt of doubt and are ever so wot ;
Who hunts for the tusker may haply reach one
And the seeker for the sparrow might return

with none ;

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Aim at things high and so virtues preserve,
And if your actions but richly deserve,
Lo, the Bliss is there for you, in full reserve ;
If in such a Bliss you 've little faith,
You 'll at least stop the cycle of birth ;
Even if births are denied, do all the same,
And like the Himalayan peak, aloft and firm,
Die a good death, best leaving eternal fame. ”

I have essayed so far to impress on your minds, how the earliest known Tamil classics, which date back to the first millenium B. C., are shimmering with scintillations of the Siddhāntic doctorines. Many valuable works on Science, Ethics, Philosophy, Religion, Geology, Astronomy, Alchemy, Medicine, Witchcraft, Astrology, Metallurgy, etc., written in Tamil by the ancients were lost by the wrath of the sea which had submerged the eontinent of Lemuria, populated by the highly-civilised race of the Tamils. The following stanza testifies to this irreparable loss:—

“ ஏரண முருவம் யோக மிசை கணக் கிரதஞ்சாலந்
தாரண மறமே சந்தந் தம்பநீர் நிலமுலோகம்
மாரணம் பொருளென்றின்ன மானநூல் யாவும் வாரி
வாரணங் கொண்டதந்தோ வழிவழிப் பெயருமாள்.”

Saiva Siddhānta, as a system of philosophy, first assumes palpable form in Tirumantiram, composed by Saint Tirumūlar. His date cannot be placed later than the sixth century A. D. Sundaramūrti Nāyanār, one of the Saiva Samayāchāryas, who is generally assigned to the eighth century A. D., refers to Tirumūlar in his ‘Breviary of Devotees’, where he has said:—

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“நம்பிரான் திருமுலன் அடியார்க்கும் அடியேன்.”

“I am slave of the devotees of our Lord Tirumūlar.”

Tirumūlar deprecates the differences existing between the Vedic and Āgamic doctrines and says that they are both equally the revelations of the Almighty:—

“வேதமோ டாகமம் மெய்யா மிறைவனூல்
ஓதுஞ் சிறப்பும் பொதுவுமென் றுள்ளன
நாத னுரையிவை நாடி விரண்டந்தம்
பேதம தென்பர் பெரியோர்க் கபேதமே.”

“The Veda with the Āgama is the truth: they are the word of the Lord: these revelations of the Lord are to be studied as the general and the special doctrines: on enquiry they are taken to be different as giving rise to two different sets of conclusions: but to the great ones they are non-different. It is in Tirumantiram we first come across the word Siddhāntam. In one place, Tirumūlar says:—

“சித்தாந்தத் தேசீவன் முத்திசித் தித்தலாற்
சித்தாந்தத் தேறிற்போர் முத்திசித் தித்தவர்
சித்தாந்த வேதாந்தஞ் செம்பொரு ளாதலாற்
சித்தாந்த வேதாந்தங் காட்டுஞ் சிவனையே.”

“Since the soul attains salvation in Siddhānta, the devotees of Siddhānta become Jīvan-Muktās; as Siddhānta is the quintessence of all the Vedas, it is the right path that will discover Siva.”

We may note here that Tirumūlar treats Siddhānta as the only true Vedānta, the end of the Vedas.

Speaking about Saiva Siddhānta, Dr. S. Radhakrishnan has rightly observed: “While it prevailed in South India even before the Christian era, it received a great access of

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strength from its opposition to Buddhism and Jainism; which it, along with Vaishnavism overcame about the fifth or the sixth century after Christ." During that period wave after wave of Buddhistic and Jain missioneries swept over South India and disseminated their teachings. Saivism was at great peril. Its very existence was at stake. But this momentous period gave birth to the four great Samayāchāryas, Saint Appar, Sambandar, Sundarar and Mānickavācakar, who, by their divine inspired hymns and miraculous deeds, stemmed the tide of the on-rushing Jains and Buddhists and saved Saivism. Frequent debates and incessant disputations were carried on with these alien schools of philosophy and all their hollow arguments were beaten to the ground. These four saints wrote and sang soul-inspiring and beautiful devotional songs in Tamil. Those songs are songs of Siva, sung in praise of Him. They are the eternal springs of ineffable joy. They are the outpourings of matured souls, gushing forth from the deepest recesses of devotion. Their meaning and melody melt and move our hearts to meet the Mighty Feet of Siva. The unthinkable and unknowable Siva is seen reflected in the dainty mirror of their devotional hymns, called Tēvāram and Tiruvācakam. These rapturous and spontaneous hymns of self-realisation are sparkling with the shadow of Siva. St. Appar himself gives out this idea in an important Tēvāram stanza of his:—

“பும்படிமக்கலம் பொற்படி மக்கல மென்றிவற்றால்
ஆம்படிமக்கல மாகிலு மாரு ரினிதமர்ந்தார்
தாம்படிமக்கலம் வேண்டுவரேற் றமிழ் மாலைகளால்
நாம்படி மக்கலஞ் செய்து தொழுது மடநெஞ்சமே.”

“O heart ! no good of mirrors, golden and floral :
Our Lord of Ārūr wants a mirror of laurel
A glass wrought with Tamil poetic wreath ;
So Him we pray and hymns in Tamil breathe.”

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The Tēvāram hymns are indeed the shining mirrors where gleams the Grace of Siva. The hymns of the first three saints are known as Tēvāram and are collected into seven Tirumurais. The eighth Tirumurai is Tiruvācakam by Mānickavācakar. These four saints, the real Apostles of Saivism, were the regenerators of the Saiva Creed. They took pilgrimage to every holy shrine and Siva temple, throughout the length and breadth of the country, from Cape to Himalayas and preached and propagated the Faith of Siva. They were the champions of the Bakti cult. They believed not in abstract philosophies, but in real spiritual experience. They discovered real religion and true salvation only in close communion with Siva, the Almighty. They showed the true way which led the soul to realise spiritual salvation even in this very life.

Their teachings and mode of life arrested the attention of the masses and touched their hearts. Even kings bowed to them. Many conversions took place. For instance, Saint Appar converted the Pallava King, Mahēndravarman I, from the Jain faith to the Saiva fold. One of his descendants, Rājasimha I, (690—715 A. D.), proudly speaks of himself as the follower of the path of Saiva Siddhānta in one of his inscriptions. (South Indian Inscriptions, Volume I, No. 24). In fact, this is the first known inscription in which the compound, 'Sāiva Siddhānta—Mārge' appears. These Jivan Muktas, the Tēvāram hymnalists, with their message of Truth, Love, Service and Sacrifice, infused new life and vigour to the Saiva religion. Jainism and Buddhism vanished like vapour.

These first four were followed by a band of devotees who contributed to the remaining four Tirumurais, and these were later recognised as the Twelve Tirumurais or the

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Twelve Anthologies of Devotional Hymns, which form the real sheet-anchor of the Siddhāntic doctrine. The Twelfth Tirumurai is Periyapurāṇam, composed by the sage Sēkkiār, wherein is recounted the life-history of a glorious galaxy of sixty-three Nāyanmārs of Tamil origin, who attained Vēdu or Mōksha by their devotion to Siva and His devotees. So Periyapurāṇam is the Biggest Biography of a Band of Baktas or devotees. It is on the wake of Periyapurāṇam that the effulgent light of Sivagnāna Bōtham bursts to our view. All illusions are set at nought and the eternal verities of life are settled for ever.

Sivagnāna Bōtham was composed by Saint Meikandār, the Truth—Seer or Satyadarshi, who flourished at the beginning of the thirteenth century. He expounded the truths, gathered and realised by him, for the benefit of the world, in the form of pithy aphorisms or Sūtras, twelve in number. The demands both of the logical and moral consciousness are convincingly satisfied in Saiva Siddhānta, as conceived by Saint Meikandār. "Although the four great leaders of Saivism who flourished before the 8th century have given distinct expression to the essential principles of the system in their sublime devotional lyrics, an exposition of the same in a scientific manner is found only in Saint Tirumūlar's Tirumantram, Gñānamirtham, Tiruvuntīār, Tirukaḷṇṇupadiār and a few other books prior to the age of Sri Meikandār, the inspired Vellāla boy-saint of Tiruveṇṇainallūr who inaugurated the Renaissance of Siddhānta Philosophy in the 13th century."

Sivagnāna Bōtham, which consists of twelve Sūtras only, presents in a nutshell the whole system of Siddhānta religion and philosophy. Arulnandi Sivachāriyār,

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the first among the forty-nine disciples of Saint Meikāṇḍār, composed Sivagñāna Siddhiār which serves as an elaborate and valuable commentary on Sivagñāna Bōtham. Saint Tāyumānavar has very aptly given his meed of praise to Aruṇandi Sivāchāriyār in the following couplet.

“ பாதி விருத்தத்தா லிப்பார் விருத்தமாக வுண்மை
சாதித்தார் பொன்னடியைத் தான்பணிவ தெந்நாளோ.”

“ O for the day ! when I can worship the golden feet of him who declared the truth, in half a stanza, by which I lost my illusions ! ” Six commentators, namely, Sivāgra-Yōgigaḷ, Gñānaprakāsar, Marai Gñana Desikar, Niramba Azhagiār, Sivagñāna Swāmigaḷ and Subramāṇia Dēsikar, have produced elaborate commentaries on Sivagñāna Siddhiār. This alone is sufficient proof of its greatness, and importance.

Siddhānta Sāstras in Tamil, considered as most important, are fourteen in number ; for there are other works also, like the Pandāra Sāstras, which are of later growth. Of the rest among the above fourteen, I content myself by referring only to Sivaprakāsam by Umāpathy Sivāchāriyār. Sivaprakāsam figures as an important supplement to Sivagñāna Bōtham.

We have actually taken here a bird's eye view of the origin, development and consummation of Siddhānta Philosophy, starting with the Scriptures and Sangam works and ending with Sivagñāna Bōtham, which clustered around itself a host of other works, supplementing and complementing the same. The following verse shows in what light and order the Tamils of South India viewed those Siddhāntic works :--

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“வேதம்பசு ; அதன்பால் மெய்யாகமம் ; நால்வர்
ஓதுந்தமிழ் அதனின் உள்ளுருநெய் ;—போதமிகு
நெய்யின் உறுசுவையாம் நீள்வெண்ணெய் மெய்கண்டான்
செய்த தமிழ் நூலின் திறம்.”

“The Vēda is the cow ; the Āgamam is its milk ; the Tamil (Tēvāram and Tiruvācakam) of the four saints, is the ghee churned from it ; the excellence of the well-instructive Tamil, (Sivagñāna Bōtham) of Meikandār of Tiuvēnnai-nallūr, is like the sweetness of such ghee.” I would like to add to this that Sivagñāna Siddhiār is the relish of that sweetness.

The Siddhānta is the special philosophy of the Saiva Religion. Siddhānta means the True End or the Accomplished End. The system of Siddhānta is hailed to be the crown of all philosophy for it has attained logical perfection to a degree not attained by any other system. One important feature of Siddhānta is that it gives more value for Reason, than for anything else. Religious ecstasy is not allowed to surpass the dry light of Reason. Subjecting his concepts to metaphysical criticism, the Siddhāntin recognises the importance of satisfying the demands of Reason. It must be said to the credit of this school of philosophy, that in elucidating the principles of its theory, it does not evade to tackle any real difficulty nor resort to language which makes confusion more confounded. It does not try to puzzle man and baffle argument. It voluntarily invites free discussion and only exhibits anxiety to thrash out the truth. There is no logical quibbling in its arguments. It shines in its own sublime simplicity and celestial clarity. It has not said anything which is relegated to the realms of the mysterious. It teaches only practical philosophy, appealing to our rational understanding and experience. I can only say it is pragmatic to the hilt.

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The Siddhānta does not adopt the policy of scouting Reason and holding fast to Sruti alone. The Siddhāntins are always conscious of the fact that the yelling of a hundred scriptures cannot establish what is opposed to Reason. Scriptures are elucidated in a rational manner. We fail to meet with any apology or begging the question. Of course there is an appeal to our moral consciousness but it is not a call for blind faith. The reference to one elementary principle of criticism the Siddhāntins have adopted, as stated in Sivaprakāsam, will at once bring into full relief their breadth of vision and progressive thought.

“தொன்மையவாம் எனும் எவையும் நன்றாகா இன்று
தோன்றியநூல் எனும் எவையும் தீதாகா துணிந்த
நன்மையினார் நலங்கொள்மணி பொதியுமதன் களங்கம்
நவையாகா தெனஉண்மை நயந்திடுவர் நடுவாந்
தன்மையினார் பழமைஅழ காராய்ந்து தரிப்பர்
தவறுநலம் பொருளின்கட் சார்வாராய்ந் தறிதல்
இன்மையினார் பலர்புகழில் ஏத்துவர் ஏதிலருந்
றிகழ்ந்தனரேல் இகழ்ந்திடுவர் தமக்கென வென்றிலரே.”

“Whatever is old cannot be deemed to be good (on account of its antiquity alone), and whatever book comes forth to-day cannot be judged ill because of its newness. Men pledged to seek good in everything will not mind the dust that covers a beautiful gem but only appreciate its true worth. People of middle calibre will investigate and welcome the beauty and antiquity of a work. Men who have no capacity to judge of the faults, excellences and substantial worth of a production, will praise it, if many admire it, and will in the same breath condemn it on hearing others speak ill of it, because they have no opinion for themselves.”

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Meikāṇḍadēva has expounded the truths realised by him in the form of syllogisms, beautifully marshalled out in the order of Proposition, Reason, Instance, Assumption or Application and Deduction. There is no flaw or speck to be found, for the process of ratiocination is crystal clear. Its simplicity in expounding the theistic position arrests our attention and can easily be comprehended by the generality of the people. The convincing arguments of Sivagñāna Bōtham easily prepare the ground for renunciation and instil the firmness of mind necessary for the attainment of the ultimate goal, viz, spiritual bliss.

Saiva Siddhānta is famous for its Adwaitic interpretation of God and the Universe. The very nature and gist of the Siddhāntic doctrine of Adwaita is briefly summarised in a simple stanza found in the introductory portion of Sivaprakāsam :—

“புறச்சமயத்தவர்க் கிருளாய் அகச்சமயத் தொளியாய்ப்
புகல் அளவைக் களவாகிப் பொற்பணிபோல் அபேதப்
பிறப்பிலதாய் இருள்வெளிபோற் பேதமும் சொற்பொருள்போல்
பேதாபேதமும் இன்றிப் பெருநூல்சொன்ன
அறத்திறனால் வினைவதாய் உடலுயிர்கண் அருக்கன்
அறிவொளிபோல் பிறிவரும் அத்துவிதமாகும்
சிறப்பினதாய் வேதாந்தத் தெளிவாம் சைவ
சித்தாந்தத்திறன் இங்குத் தெரிக்கலுற்றும்.”

“We intend to expound herein the truths of the Saiva Siddhānta System, the distilled essence of the Vēdānta, which is dark to the heathen and bright to the adherents of inner creeds, and, satisfying the reputed standards of logic and which is remarkable for advocating such inseparable Adwaitic (non-dual) union of God and the world as will not warrant their substantial identity like gold and jewels

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made of it, or their opposition like light and darkness or any midway relation like that of word and sense. Such union will be comparable in their unity to the blending of body and soul and in their diversity to the light of the eye and the light of the sun and in their concomitance to the knowing power of the soul and the seeing power of the eye and will be realisable as the fruit of a course of righteous practice ordained by great books of wisdom." This, in brief, is the metaphysical purport and the distinguishing mark of this philosophy.

While the Sidhdāntin seeks to establish his convictions on unassailable ground, urges several arguments in refutation of the false theories sponsored by other schools. The Siddhāntins distinguish four schools of faiths. Pura-puraccamayam (the most external), Puraccamayam (the external), Ahapuraccamayam (those which are half in and half out) and Ahaccamayam (the innermost). Those which do not recognise the Vēdas or the Sivāgamas are the most external or outermost schools. They are the Lōkāyata, Buddhiism and Jainism. The external or the outer schools, viz, Tarka, Mīmāmsa, Ekātmavāda, Sāṅkhya, Yōga, and Pāncharātra, accept only the Vēdas. The schools which are half in and half out are the Pāsupata, Mahāvrata, Kāpāla, Vāma, Bhairava and Aikyavāda. These accept the Vēdas and Āgamas but only in a restricted sense. The Ahaccamayam or the innermost schools are the Paśāṇavādā Saiva, Bhēdavāda Saiva, Sivasāṁavāda Saiva, Sivasankrāntavāda Saiva, Isvaraavikāravāda Saiva and Sivādvaita Saiva. These differ only in their conceptions of Mukti. A Tamil work called Sankarpa Nirākaraṇam by Umāpathi Sivāchāriyār treats about these various schools and gives a clear exposition of the flaws ingrained in their various doctrines.

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The Siddhāntin starts his quest from the seen to the unseen. Siddhānta believes in the three eternal categories or entities, Irai, Uyir, and Kattu or God, Soul and Bondage. (Pati, Pasu and Pāsam). They are called the Tripadārtas. The phenomenal world demonstrable as he, she and it, is found to consist of Mind and Matter, or sentient and non-sentient bodies. Matter, the product of causation, is subject to change and is undergoing evolution and involution. Every object is found to have its birth, growth and decay. Matter or Māya is evolved out of its primordial substance or Suddha Māya. The Siddhāntin uses the word 'Maya' not in the sense of 'illusion'. No illusions are admissible in Siddhānta. The Tamil word 'Māya' is a compound of 'Māi' and 'Āyi', meaning destruction and evolution. As we have said, Māya undergoes Srishti, Stithi and Samhāram. Samhāram is not destruction in its real sense but means only reduction to primordial nature or state. Pati, Pasu and Pāsa are eternal. They have no beginning or end.

Pāsa connotes three principles, Mala, Māya and Karma. Sometimes Māyēyam and Tirōthāna are added and spoken of as five. Mala is Ānavamala, the principle of egoism, which obscures the light, intelligence or purity of the soul. Like the verdigris or rust in copper, Ānavamala is attached in the soul from time without beginning. In its Kēvala state the soul is completely enveloped in the darkness of Ānavamala. The universe is formed from chaos to invest the soul with Tanu, Karaṇa, Bhuvana and Bhōga. The soul assumes these four according to its Karma. Karma is

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an ever-flowing stream, the result of which is bondage to the cycle of rebirth. But it is not a self-sufficient principle, for though not originated by the Lord, it has yet to be directed by Him. The apparent inequalities of dispensation, however, are due to the varying potencies of different Karmas, not to the Lord's direction. Release for the soul cannot take place until Karma fructifies, and is fully experienced through enjoyment or suffering. The Lord wills to release all, but His will is effective only in the case of those who have attained Malaparipāka, that is, whose Karma has ripened; just as the sun, whose action is impartial and uniform, can yet make only those lotus buds bloom as are ready.

The soul is caught in the chain of births and deaths to eat the fruits of its Karma. But the soul with all its limitations, cannot do all these things of its own accord. The power or force that drives the soul to undergo all the evolutionary changes and eat the fruits of Karma is the Arul Sakti of God, which in this aspect is called Tirōthana. God is Omnipresent and Omniscient. His Omnipresence is achieved by the diffusion of his Sakti or energy which emanates from Him like rays from the sun. Though He pervades in everything, He is unaffected by Anavamala.

The creative activity of the Lord is mere sport for Him. It is called Tiruvilaiyādal in Tamil. By sport is meant not child's play. It is sport in this sense that He toils not and suffers not for this. He accomplishes what is impossible for others with ease and lightness. By His mere Sankalpa, volition or will-power He creates the worlds. This creation has a purpose

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underlying it. Of course, the Lord has no affections or aversions. But out of His abundant Grace He performs this function to release the souls from bondage. If they were left to rot and rust in eternal chaotic darkness, their Karma will not fructify and they cannot shake off their Mala. Light and happiness will be tabooed for them. So He evolves cosmos out of chaos and allows the souls to assume bodies according to their Karma and eat the fruits thereof. He must not be charged with partiality or cruelty ; for in all His acts, He is guided by the accumulated merit and demerit of the souls. And it must also be remembered that He is not responsible for this Karma which is beginningless, as Time itself, coming down in an unbroken current. Karma cannot act by itself and so is activated by God ; but it produces its set results of good and bad which in their turn, are dependent on the actions of the soul. The freedom and individual responsibility of the soul, also, are thus secured without affecting in any way the Omnipotence of the Almighty. The world is not a factory of soul-making for souls are eternal. The world is only a furnace in which the souls, by a succession of births and deaths are cleansed and purified as a base metal is turned into gold by fire. When Karma fructifies, knowledge is generated and God manifests Mōkṣa or Supreme Bliss.

Matter or Māya has no intelligence. The souls have intelligence. Prof. William James, in his book, "The Principles of Psychology", has very well brought out the difference between intelligent and non-intelligent beings. The magnet, for instance, attracts iron-filings. But if an obstruction, like a piece of card is placed

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in between, the iron-filings, because they have no intelligence to get over the obstacle, fail to reach the magnet. Not so with living beings. "Romeo wants Juliet as the filings want the magnet, and if no obstacles intervene, he moves towards her by as straight a line as they. But Romeo and Juliet, if a wall be built between them, do not remain idiotically pressing their faces against its opposite sides, like the magnet and the filings with the card. Romeo soon finds a circuitous way, by scaling the wall or otherwise, of touching Juliet's lips directly. With the filings the path is fixed; whether it reaches the end depends on accidents. With the lover it is the end which is fixed, the path may be modified indefinitely. The pursuance of future ends and choice of means for their attainment are thus the mark of criterion of the presence of mentality in a phenomenon."

The Siddhānta has excelled all other systems of philosophy in its wonderful progress in the scientific diagnosis of Nature. While the other systems pursued the analysis of the Māya or matter down to the substratum of Mūlaprakriti only, the Siddhāntin plunged deeper and detected that even behind it there could be found a dozen more tatvas or reals of a far more refined type than Mūlaprakriti. Thus there are thirty-six tatvas or the constituent principles of our being, through which the Māya Sakti stimulates evolution, as recognised in Siddhānta. They are of three classes, namely, 24 acutta tatvas, 7 cuttācutta tatvas and 5 cutta tatvas. These three classes are also known as Ānma tatvas, Vidya tatvas and Śiva tatvas respectively. The acutta tatvas are :—5 mahāpūtam, 5 tanmāttirai,

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5 *kanmēntiriyam*, 5 *gñānēntiriyam* and the 4 *antakarāṇas*. These 24 are impure categories. The 7 *cuttācutta tatvas* or categories which are pure as well as impure, are, *Kālam*, *Niyati*, *Kalai*, *Vittai*, *Arākam*, *Puruṭan* and *Māyai*. The last class of *cutta tatvas* or pure categories are 5 in number, *viz*, *Cuttavittai*, *Īswaram*, *Cātākyam*, *Sakti* and *Sivam*. These *tatvas* are placed in an ascending order in the form of a ladder. The lowest *tatva* is the *Pritivi* and the highest is *Siva*. The soul should ascend these stairs of *tatvas* and reach the top-most *tatva*, *viz*, *Sivam* and when that also is subsumed, the soul attains *Mōkṣa*. Sometimes, these 36 *tatvas* are further analysed into 96 *tatvas*. God *Siva* is above all these *tatvas* and so He is called *Tattuvātitan*. What *Siddhānta* has to say about these *tatvas* is crystallised in a delightful form in one of Saint *Appar's* *Tēvāram* hymns :—

“தத்துவந் தலை கண்டறி வாரிலைத்
தத்து வந்தலை கண்டவார் கண்டிலர்
தத்து வந்தலை நின்றவர்க் கல்லது
தத்து வனலன் தண்புக லூரனே.”

“To rise above the *tatvas* is rarely sought ;
Their heading o'er you is to see nought ;
Those alone who on *tatvas*' summit stand
Will espy the *Pugalūr* Lord in Truth expand.”

Māya is capable of motion but cannot move itself. It has been evolved into forms, such as he, she and it. In the same way as a pot requires a potter, the universe also requires a grand force to set it in motion. This grand force is the first cause and the grand Artificer, the Supreme *Siva*. *Māya* is the material

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cause (Upādāna Kāraṇa); God is the efficient cause (Nimitta Kāraṇa), and His Chit Sakti or Force is the instrumental cause (Tunai Kāraṇa). The Siddhāntin does not concede that God is the material cause of the universe. The attempt to make out that God, in conjunction with Māya or Śakti, functions as the material cause, finds no favour with the Siddhāntin; for, he contends, to be a material cause in any sense, whether as co-operating with Māya as each strand of a rope co-operates with the other, or as qualified by Māya is to be subject to transformation; and the scriptures which proclaim God's immutability are more direct and more authoritative than any promissory statement about, universal knowledge, resulting from the knowledge of the One. Śiva is the Lord of the universe and knowledge of the owner implies knowledge of His possessions. He who understands the king may be said to understand his ministers as well. The efficient cause as directing the material cause, may itself be said to be the material cause, but this is only a mode of speech with little value; for in this sense, even the potter is the material cause of the pot. From the atom to the great fire-ball, the sun, from the minutest molecule to the mountainous volcano, everything is moved by the Force of God. This is well stated in Tiruvācakam.

“வானாகி மண்ணாகி வளியாகி ஒளியாகி
ஊனாகி உயிராகி உண்மையுமாய் இன்மையுமாய்க்
கோனாகி யானெனதென் றவரவரைக் கூத்தாட்டு
வானாகி நின்றாயை என் சொல்லி வாழ்த்துவனே.”

“Thou art the Heaven; Thou art the Earth;
Thou art the wind; Thou art the Light;

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The Body Thou ; the Soul art Thou ;
Existence, Non-existence Thou ;
Thou art the king ; These puppets all Thou
dost make move, dwelling within,
That each one says ; 'Myself and Mine.'
What shall I say ? How render praise ? ”

Hara or Śiva, the Samhārakarta or Destroyer is also the author of Sṛṣṭi. Hence He is the One Supreme Being. All changes are wrought by Him but He remains unchanged. During Samhāram, even His agent-gods of Sṛṣṭi and Stithi, perish. So the Supreme Destroyer has also got to be the Creator to re-create them. These facts are graphically described in a sacred verse of Saint Appar :

“பெருங்கடல் மூடிப்பிரளயங்கொண்டு பிரமனும் போய்
இருங்கடல் மூடி யிறக்கும் இறத்தான் களேபரமும்
கருங்கடல் வண்ணன் களேபரமுங் கொண்டு கங்காளராய்
வருங்கடல்மீள நின்று எம்மிறை நல்வீணை வாசிக்குமே.”

“When the waters of the big sea envelope the universe in one great deluge, Brahma himself slides in and dies ; (Viṣṇu too dies) ; our Lord Śiva, rising above the raging deep wearing the dead bones of Brahma and the sea-coloured god (Viṣṇu), plays upon His, faultless Vēēṇa to see the return of the lost world.”

We may place here in Juxta-position and read those famous lines of the Bible : “And the earth was without form, and void ; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.”

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Destruction does not mean total annihilation but only reduction of the Māya to its pristine condition or subtle state to give rest to the tired souls.

God is all (*i. e.*, Prapancha) but all is not God. He is therefore all and not all. He is immanent in everything and yet above everything. The Siddhāntin expresses this vividly in the telling phrase “எல்லாமாய் அல்லவுமாய்”. His state is inconceivable and difficult for human thought. He is all Gñānam. It is his great Chaitanyam that fills the whole universe. He dwells in and around us. He is Śiva, the Almighty and the All Merciful. He is in Adwaita form of relation with the world. Adwaita does not mean Ēkam or Monism. The negative prefix ‘A’ is not used in the Abhāva sense or இன்மைப்பொருள் like Abrāmaṇa. It does not negative the positive existence of one or other of the two. Nor is it used in the sense of opposition or மறுதலைப்பொருள், like Anidhi. Siddhānta says that it is used in அன்மைப்பொருள், in the sense of non-dualism (twoless), such as the word Anēkam does not negate the existence of one. The relation between God and the soul cannot be Aikkyam, as in the combination of the river and the sea, because it implies substantial identity, which does not exist between them. Again it cannot be Tādātmiyam, as quality and its possessor, Guṇa and Guṇi, because the soul is a separate entity, possessing its own qualities. Nor can it be one of Saiyōgam, as the combination of one finger and another finger; for, it cannot be applied to a union of a pervading thing and a pervaded thing. The union is one of Adwaita, as the combination of the light of the sun with the power of the eye to see things.

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God stands in relation to the soul, as the soul to the body. As the eyes cannot see but for the light of the soul, the soul cannot know but for the light of God. God and soul are one in the sense that they cannot be disjoined; they exist and function together, not as if they were two distinct beings. Their unity, however, is not that of the one causing or being transformed into the other.

God Siva engages in the five-fold activity, viz, creation, protection, destruction, obscuration and benediction, solely with the object of helping the souls by bestowing His grace when the time is ripe. Obscuration is concealment or Tirōbhava and benediction is grace or Anugraha.

ĀTMĀ DHARŚAN OR ĀNMA PRAKĀŚAM

“Know Thyself” is the cry that rings uppermost in every religion. But, unfortunately, it has become a cry in the wilderness. He who cannot understand himself, cannot understand others. We, one and all, say, ‘I’, ‘I’. Nobody stops to think of this ‘I’ and much less to know. This ‘I’ is the Ego, Self, Soul, Jīva, Pasu, Ānmā or Uyir. A thorough understanding of the soul would have led man to the very gates of Heaven. Many doubt the very existence of the soul. That accounts foremost for so much rancour and discord in this world. If a man but realises that he is not of such stuff as dreams are made on, and that he is an eternal living entity, for whom unalloyed bliss is in store, and it is only necessary that he should make an honest attempt to reach it, a world of sins would have been avoided.

Varied and vast are views expressed regarding the soul. Some say that there is no such thing as soul at all. They are not venturing this assertion in a haphazard manner. They have come to this conclusion after a close examination of the human body, analysing every minute part of it. After this close search they say that nothing else is present there. The Siddhāntin takes them by their word and says that this statement of its absence is abundant proof of its existence. Because, after thus rejecting every part of the body as not being the soul, it becomes evident that there is left something unperceived which had all along been contrasting itself and trying in vain to discern some semblance in others of itself. What is left unperceived is pure intelligence in the form of the five sacred letters. “Ureka ! that is the soul !” declares the Siddhāntin.

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In the Sakala avasta the intelligence of the soul lies besmirched by Pāsa. The dirt or matter which enshrouds the self from time immemorial cannot be part of the inner nature of the Self, which is essentially pure. As Māya, through which the soul derives its perception, is non-sentient, Māya or matter cannot be the soul. And God also, Who is pure Intelligence untrammelled by matter and transcends everything, cannot be the soul. So the soul is neither illusion, nor God nor Māya.

There are others who think that the body itself is the soul. But it is found that there is some other thing which claims every part or limb of the body as belonging to it. The body is said to be owned by some other thing and that owner is the soul. As the body is said to be the property, the property cannot be the owner. The owner should be different from the property. The body is only a tenement, tenanted by the soul. Many identify themselves with their bodies through sheer ignorance, but in practice, they unconsciously express their bodies as mere possessions, without identifying themselves with their bodies. Every part of the body is claimed as mine and not as 'I'. The feelings and sensations which the body has when life or soul inhabits it, are absent there when the soul kicks off the bucket. Again there is a cessation of motion and growth in the body when the soul departs. Hair, nail, etc. grow in the body only so long as the soul is present. This also proves the fact that the evolution of one set of material forms from another is possible only when it is superintended by an intelligent being. So the body also cannot be the soul.

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Some say that the five sensory organs manipulate the motion and the functioning of the body. Thus they try to dispense with the necessity of a soul. But it is noted that the five sensory organs function differently and separately and one is not able to perform the function of the other among them. They serve only as vehicles of transmission, serving the soul which perceives through these instruments. The eye cannot hear, the ear cannot see and so are the rest. But the intelligent soul, through these organs, understands all the five senses. That intelligent entity knows what each organ does and that intelligent entity is the soul and not the sensory organs.

Again, during sleep, these sensory organs cease functioning. The Vital Air or Prāṇa Vāyu only functions. At that time the subtle body alone is sentient and not the gross body. Then after waking, it is the soul that knows at once the happenings in dreams and waking state and not the subtle body or sūkshma sarīra. So the subtle body cannot be the soul. When the five senses stop functioning and the gross or the stūla sarīra is at rest, it is the soul that, entering the sūkshma sarīra, participates in dreams and then again returns to the gross body. The subtle body that is worked in dreams cannot be the soul. So it must be the soul that assumes two bodies, gross and subtle.

During sleep there is no motion and no feeling of pleasure and pain through the senses. In the waking state they are found to be present. Those experiences are not for the body, is well known, because the body is not the soul. Thus, if we begin to enquire what is it that experiences these feelings inside the body, some say it might be the Prāṇan or Vital Air. Of course the Vital Air is functioning both

during waking state and sleep. But it cannot be the soul, because though it is active during sleep, its presence does not enable the body to experience pleasure or pain when sleeping. So the Vital Air is not intelligence. That intelligent entity is some other thing which is the soul. Hence it has now become clear that Māya or Matter is not the soul.

As Māya cannot be the soul, which we have discussed and disclosed above, some thinkers jump to the conclusion that God is the soul. They misread the scriptures and identify the soul with God or try to set up equality between these two. God is Omniscient, pure Intelligence itself. He is all knowledge and knows no forgetting. But the soul's intelligence is very much crippled and limited. Without the help of the five senses the soul cannot know anything. It cannot know all things at the same time and many more things remain far from its ken. Again God is independent, while the soul is always dependent, either in its petta or Mukti condition. It ever depends on extraneous matter to know things and it cannot know by itself. So God cannot be the soul.

This consideration brings into lime light the stupendous error of an astounding nature, suffered by the monistic tenets of the Ekātmavādīn of the Vedāntic thought, professing Kēvala Adwaitam. The Vedāntins hold that God alone exists. Then what about Māya? Their trend of argument will lead to the conclusion that the limiting power of Māya or the source of all evil proceeds from God Himself. This will strand us in the awkward proposition of God being held as a mixture of good and evil. The Vedāntin fails to explain how the Intelligent God can be reflected through inanimate Māya and appear

as the world and the souls. They try to hold that God Himself expanded into the non-sentient and sentient world. Then there should be two parts in God corresponding to the sentient and non-sentient. This will undermine our conception of God as a Being of Pure Intelligence. Then, what about the soul? If the soul or Jīva is a reflection of one Supreme Soul, then it will be hard to account for the multiplicity of souls. God does not admit of material dimensions so as to be cut up into innumerable souls. The very idea of Mukti would be meaningless if God becomes subject to the weakness of being self-limited as often as possible. If it is not self-imposition, then the problem of evil remains unsolved. If the world and souls are unreal, to whom are they unreal? Thus it ends in one huge confusion regarding the nature of the universe, souls and God.

The Buddhists regard the soul only as a stream of consciousness and postulate a final stage of psychic evolution which will bring about an annihilation of consciousness. They mean by consciousness the force that maintains the unity of moments of perception. How something that exists can turn into nothing, passes beyond one's comprehension. Though the Jain school accepts the existence of the soul, it has woefully misconceived its real nature. The Jain thinks that the soul, tied down to matter in its primeval stage, inherently possesses in itself the potency to eradicate its evil and win freedom. This can hardly be accepted, for the question, how could such a soul have been enthralled by matter at any time of its existence is unanswered and unanswerable.

The Sāṅkhyas view the soul as one of changeless intelligence. Then we need not bother about salvation at all.

OR ANMA PRAKĀSAM

The Mīmāṃsa school of philosophy knows nothing about the souls beyond their bare existence. According to the Tarka schools, the soul can never become intelligent, in its petta or Mukti condition. The Vaishnavites also are practically led to the conclusion that the soul is God Himself. According to the Mādhvas, there are three classes of souls. Souls according to their nature are either Sātvic or Rajasic or Tamasic. Only Sātvic souls can attain perfect Bliss and the other two can never become Sātvic. This invidious and inexplicable classification is baseless and arbitrary and would redound badly upon God's justice and equanimity.

If the soul is said to be anu or atomic as is viewed by the Pāṇcharātras, then it can pass away easily from the body through any of its outer passages. It cannot be kept up in the body. It cannot bear burdens and sufferings. This view would reduce the souls to the level of material atoms which are Acit. Even as an atom, it will have an organism and accordingly it will be perishable. Again, if it is said that the soul is located in some portion of the body, then it becomes limited like a form and hence becomes perishable and its intelligence cannot be felt all over the body. The Siddhāntic notion is that the soul is pervasive, not atomic and that it takes on the forms and properties of whatever it comes in contact with, like water. Water by itself is tasteless and colourless. But it acquires taste and colour according to the soil it comes in contact with. This inclining tendency is inherent in the soul.

Again, the soul is not one of the four antakaranas, the inner seat of thought, feeling and volition, consisting of four aspects, viz, Manam, Buddhi, Chittam and Ahankāram. They are mere internal organs of cognition, waiting upon

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something else, which is the soul. The antakarāṇas are the faculties of perception and reason but they are not conscious that they perceive and reason. It is the soul that becomes conscious of these. Chittam takes an impression presented by the senses and considers what it is. It cannot know that it so considers. Manas takes such an impression and doubts whether it is or is not, this or that. It cannot know that it so doubts. Ahankāra ventures boldly that the impression is such and such but it knows not what it is doing. Buddhi determines properly that the impression is this or that. Buddhi cannot know that it so determines but it is the faculty of reason involving the sense of agreement and difference among such impressions. It is this reasoned product that is ultimately brought to the cognizance of the soul. The perceptions of the antakarāṇa reach the soul, as the waves rising in the sea reach the shore. Thus the antakarāṇas form a cabinet of ministers, of whom Buddhi is the premier. The soul is the king that sits in solemn conclave with this cabinet and arrives at judgment.

The fourth Sūtra of Sivagnāna Bōtham reads as follows :—

“அந்தக் கரண மவற்றினென் றன்றவை
சந்தித்த தான்மாச் சகசமலத் துணரா
தமைச்சர சேய்ப்பதின் றஞ்சுவத் தைத்தே.”

“The soul is not one of the antakarāṇas. It is not conscious when it is in conjunction with Ānavamala. It becomes conscious only when it meets the antakarāṇas, just as a king understands through his ministers. The relation of the soul to the five avastas is also similar.”

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These lines will remind one of those famous lines in Shakespeare's "Julius Caesar" where Brutus says :

" Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream.
The Genius and the mortal instruments
Are then in Council ; and the state of man
Like to a little kingdom, suffers then
The nature of an insurrection."

(Julius Caesar Act. II, Scene I)

Here the Genius is the soul and the mortal instruments are the antakarāṇas. So it is clearly seen that the mortal antakarāṇas cannot be the immortal and eternal soul. The soul, as Chittam considers ; as Manas, it doubts ; as Ahankāra it wrongly concludes and as Buddhi it determines properly. As it thus apprehends differently when it is united to each, it is different from them, just as the sun, though making the divisions of time, is different from it.

The letter 'A' is the symbol of Ahankāram ; 'U' that of Buddhi ; 'M' that of Manas ; Vinthu that of Chittam and Nātham, which is inseparable from all these letters, is the symbol of the soul. The five letters, constitute Praṇava. These letters have their deities also, according to the Siddhāntin. Īśvara and Sadāśiva are the deities respectively, of Vinthu and Nātham ; Brahma, Viṣṇu and Rudra are deities respectively of 'A', 'U' and 'M'.

Siddhānta teaches us that there are myriads of souls. They are distinct centres of knowing, feeling and doing. Each soul is distinct from God as an entity. It is ever

inclined to the unintelligent but it can get rid of that taint at a certain stage of evolution. What intelligence the soul has is only Pasugñāna and that again is vitiated by Pasagñāna. The soul can attain Patigñāna or Divine Intelligence course of evolution by the Grace of God. But the soul can never become God though be united to Him. The soul is an imperfect, sin-laden, devitalised weakling. It is in a shapeless tatva form and is shrouded by the Mala. It cannot know anything unless it receives the light through its body, caused by Māya, as the eye apprehends objects by the light of the lamp. Anavamala exists in the soul eternally, becoming one with it and concealing its lustre, as does the fire-wood conceal the fire present in it.

The soul can know itself when it is able to know God Siva. The All Merciful God is full of love to the souls. Only the souls should receive His bounteous boon. To deserve His love the soul should love Him, meditate Him, adore and worship Him. Without His Grace it cannot know its own self.

Pattinattadigaḷ says in one place:—

“மேவிய புன்மயிர்த் தொகையோ அம்மயிர்
பாவிய தோலின் பரப்போ தோவிடைப்
புகவிட்டுப் பொதிந்த புண்ணோ புண்ணிடை
யூறு முதிரப் புனலோ கூறுசெய்
திடையிடை நிற்கு மெலும்போ எலும்பிடை
முடைகெழு முளை விழுதோ வழுவழுத்
துள்ளிடை யொழுகும் வழும்போ மெள்ளநின்
றாரும் புழுவி னொழுங்கோ நீரிடை
வைத்த மலத்தின் குவையோ வைத்துக்
கட்டிய நரம்பின் கயிறோ வுடம்பிற்குட்
பிரியா தொறுக்கும் பிணியோ தெரியா

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தின்னதி யானென் றறியே னென்னை
எங்குந் தேடினென் யாதினுங் காணென்

.....

மங்கை பங்க கங்கை நாயக நின்
தெய்வத் திருவருள் கைவந்து கிடைத்தலின்
மாயப் படலங் கீறித் தூய
ஞான நாட்டம் பெற்றபின் யானும்
நின்பெருந் தன்மையுங் கண்டேன் காண்டலும்
என்னையுங் கண்டேன்.”

“ In the tiny hair that grows in clusters
In the surface skin that spreads and saves,
In the flesh beneath, sore and ruddy,
In the gushing blood that streams within,
In the bones that form the skeleton frame,
In the fat and brain that are white,
In the oozing slimy pus and phlegm,
In the germs and cells and worms
found there,

In the sickening heaps of squalor and dirt,
In fluids foul in flowing fountain squirt,
In nerves, sinews and ligaments main,
In ceaseless ills that cleave to the heart,
In all I searched and searched in vain :
I found not self, nor know it is what.

.....

O God, Whose part is Sakti ! Lord of Ganga !
Thy lustrous Light with benign Grace
Pierces the murky clouds of Māya
And bestows Wisdom true for me to receive :
And all Thy Glory when I thus perceive,
That Self is known, (and a sigh I heave !)”

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This knowledge of the soul and its true nature alone will enlist one to the path of devotion and service to Siva. As long as one wastes his life without a thought for his soul and its duties, he will not become a servant of Siva and realise His Divine Presence. Apparently this may seem to be arguing in a vicious circle. Without the Grace of God, one cannot know himself. Without knowing himself, one cannot know God. And when will God's Grace come to us? There is no question of coming or going of God's Grace. God's Grace is inexhaustible, ever ready and is flooding the world to profusion. The difficulty is the soul has not left its damned embrace of the deluding Māya, nor deigned to look at the splendid shower of the elixir of Grace. One man can bring a horse to the water-side, but twenty men cannot make it drink. Hence the trials and tribulations of the soul, undergone in successive births, constitute a necessary part of the process of purification. Beaten by the slings and arrows of outrageous karma, the soul will realise the presence of the Almighty, and this understanding will beget love for Him; and love for Siva, the Almighty, will enlist His never failing Grace for the soul. This is called the bestowal of Grace by God. But we should know that He has already bestowed it and only we are delaying to take delivery of the same. If the soul supplicates before Siva as His irretrievable slave, it will become enabled to drink the fountain of His Grace and know itself.

St. Appar says :

“ என்னை யேது மறிந்தில னெம்பிரான்
தன்னை நானுமுன் ஏது மறிந்திலேன்
என்னைத் தன்னடி யானென் றறிதலும்
தன்னை நானும் பிரானென் றறிந்தெனே.”

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“Of me my Lord didn't note a jot,
And of Him, then, I knew so not ;
When He my service claimed and noted
I knew my Lord and am His slave devoted.”

The soul undergoes five avastas or states, *viz.* Jākra, Swapna, Sushupti, Turiya and Turiyātētha. In the Jākra state of the soul, it is in the region of the forehead and it functions with 35 active organs, including the ten external organs. In its Swapna state, it is in the region of the throat and functions with 25 organs only, excluding the ten external organs. In the Sushupti state, when in the region of the heart, it commands only 3 organs, Chittam, Prāṇa-vāyu and Purusha. In the Turiya state, when it retires to the region of the navel, Chittam drops out ; and in Turiyātētha, when it is in the region of the Mūlāsthāna, it is pure Purusha, having none of these organs. It is also observed that the soul undergoes all the five states in the Jākra avasta itself, when in the region of the forehead. So these Sutta avastas also are five in number.

Between Matter and God, the soul is supported like a piece of iron between two magnets, the one pulling it higher and the other pulling it lower. And in the human state or petta condition the iron is in closer contact with the lower magnet and in the Mōksha, with the higher magnet. In Mōksha, the power of Māya to undergo births alone is destroyed, by the Karma having been eaten up.

In its original condition, *i.e.* Turiyātētha state, the soul is pure Purusha, sans consciousness and sans body, but completely enwrapped in Āṇavamala. This is the stage before evolution had commenced. In the

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next condition, *viz*, Turiya state, the Purusha is placed in a living breathing body, but stills without consciousness. In the next stage of the evolution, *i.e.*, Sushupti, the soul gets the first dawn of consciousness and gains the faculty of Chittam. At that stage its objective body is called Kāraṇa Sarīra. At the next or the Swapna state all the faculties excepting the Gñāna and Karma Indriyas or external senses are fully developed and the objective body is called Sūkshma or astral body. In the final stage of evolution where man's consciousness has been fully developed; all the 36 tatvas, formed of Māya have been also fully developed. This is the Jākra state and the body is called Stūla or gross body. While this evolution is being carried out, there is no transference of the soul at all. Similarly when the soul and its body undergo resolution, subjective and objective consciousness ceases little by little, or is drawn in as it were, just as a spider or tortoise draws all its legs and organs into itself. These five states and the bodies they give must be studied with the background of three other states, called Kēvala, Sakala and Sutta. The Kēvala state is the original state before evolution. The Sakala state is that when the soul, taking innumerable bodies, works out its Karma. In the Sutta state, the soul attains purification and beatitude, *i.e.*, Mōksha.

The external and internal senses and the soul are placed in an ascending order. The soul can only perceive and know what is subordinate to itself. It cannot know itself nor know God. The sensory organs and the Antakarana are evolved from matter. They have no independent action. They must be influenced and acted on by the soul. The soul perceives through the senses, but the senses do not know the soul. That which stands to the soul, as the soul

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stands towards the organs of cognition, internal and external, is God or Supreme Intelligence or Siva Sat or Chit Sat. Siva makes the soul perceive through His Arul Sakti, which in this aspect is called Tirōtāna Mala. This Arul Sakti of God is also treated as an impurity that obscures the soul. The Siddhāntins speak of it as an impurity because of its association with impurity, with a view to its removal. This Sakti enables the soul to see things subordinate to it but the soul cannot know itself or God. God is the Life of life and Intelligence of intelligences. All actions are God's actions, that is He Who sustains our very being and our actions, as He vivifies our intelligence. But though the soul is dependent on God for its Itchā (will), Gñāna (intelligence) and Kiriya (action), yet the soul's self-action and responsibility are unaffected. His Presence produces these effects but He remains unchanged. He is self-luminous and illumines others. Some Atheistic schools of philosophy try to treat God as a purely personal or human one. On the other hand, in the Idealistic school, God is brought down to the level of man. In the view of the Siddhāntin, both those types are Nāstikas. The ignorant do not recognise and feel the power of the Lord, but the wise recognising this Power, try to realise and feel it by withdrawing more and more from themselves and bringing themselves more and more into contact or rapport with Him, aided thereto by His Arul Sakti. The approximation of man to God results in the end in Adwaita relation. In day-light, the light of the star is completely lost to all sight and yet not lost. The light of the star blends with and becomes in-distinguishable from the light of the sun. Its identity is lost and not itself. There is no annihilation of the soul but its individuality or Egoism is lost, its karma having been eaten. This is Moksha or Vēdu according to Saiva

Siddhānta. But the soul is not God. It is not even a particle of God. God and soul belong each to a different order or plane of existence. The following verse in Siva-gñāna Siddhiār succinctly puts forth what is done to the soul by God.

“சித்தாந்தத்தே சிவன்தன் திருக்கடைக்கண் சேர்த்திச்
செனன மொன்றிலே சீவன் முத்தராக
வைத்தாண்டு மலங்கழுவி ஞானவாரி
மடுத்தானந் தம்பொழிந்து வரும்பிறப்பை அறுத்து
முத்தாந்தப் பாதமலர்க் கீழ்வைப்பன் என்று
மொழிந்திடவும் உலகரெல்லாம் முர்க்கராகிப்
பித்தாந்தப் பெரும்பிதற்றுப் பிதற்றிப் பாவப்
பெருங்குழியில் வீழ்ந்திடுவார் இதுவென்ன பிராந்தி.”

The essential nature of the soul is described in Siva-gñāna Siddhiār as follows :—

“அறிந்திடும் ஆன்மா வொன்றை ஒன்றினால் அறிதலானும்
அறிந்தவை மறத்தலானும் அறிவிக்க அறிதலானும்
அறிந்திடுந் தன்னையுந்தான் அறியாமை யானுந்தானே
அறிந்திடும் அறிவன் அன்றும் அறிவிக்க அறிவனன்றே.”

“The soul understands with the aid of the Supreme Intelligence as it understands through some sense or other, forgets what it has learnt, learns from others, is not conscious of itself, does not understand of itself.”

God illumines all souls. Karma itself acts through God, though God cannot change Karma. The Siddhāntin does not accept the theory that the soul is self-luminous or self-intelligent, for the soul is only conscious when in union with the senses. When it derives Sivagnānam from Siva, who would stand before a matured soul in the guise of a Guru, the soul surrenders to Siva in that spirit which characterised Portia, as she knelt before Bassanio, her Lord,

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in the casket scene. It is a picturesque delineation, coming from the pen of Shakespeare. Here are the lines, as spoken by Portia to her husband :—

“ You see me, Lord Bassanio, where I stand,
Such as I am ; though for myself alone
I would not be ambitious in my wish,
To wish myself much better ; yet, for you
I would be trebled twenty times myself ;
A thousand times more fair, ten thousand times
More rich ;
That only to stand high in your account,
I might in virtues, beauties livings, friends,
Exceed account ; but the full sum of me
Is sum of something, which, to term in gross,
Is an unlesson'd girl, unschool'd, unpractised ;
Happy in this, she is not yet so old
But she may learn ; happier than this,
She is not bred so dull but she can learn ;
Happiest of all is that her gentle spirit
Commits itself to yours to be directed,
As from her lord, her governor, her king.
Myself and what is mine to you and yours
Is now converted ; but now I was the lord
Of this fair mansion, master of my servants,
Queen o'er Myself ; and even now, but now
This house, these servants and this same myself
Are yours, my lord.”

(Merchant of Venice : Act III, Scene II).

If we can substitute the soul for Portia and God for Bassanio, we get here a clear picture of the condition of a soul that is ripe to receive Sivagnānam or Supreme

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Intelligence from Siva Himself. The Tamil saints have often compared the soul to a lady-love who surrenders her all and her whole self to her lover. She finds bliss in her voluntary self-abnegation and true love. This worldly love between a lover and his lady is mere Siṛṛinbam or ephemeral pleasure. But the love that the soul develops for God is Pērinbam or Supreme Happiness. A true Bakta's love for Siva knows no bounds. The very name of Him melts his heart and he drowns himself in the Supreme Bliss of His Glory and Grace, rising above all worldly ties and conventions. This is best exemplified in a Tēvāram verse of Saint Appar who portrays the soul as a lady in love :—

“ முன்னம் மவனுடைய நாமங் கேட்டாள்
முர்த்தி யவனிருக்கும் வண்ணங் கேட்டாள்
பின்னை யவனுடைய வாசூர் கேட்டாள்
பெயர்த்தும் மவனுக்கே பிச்சியானாள்
அன்னையயு மத்தனையு மன்றே நீத்தாள்
அகன்றாள் அகலிடத்தார் ஆசாரத்தைத்
தன்னை மறந்தாள் தன்னுமங் கெட்டாள்
தலைப்பட்டாள் நங்கை தலைவன் தானே.”

All that can be seen are evanescent, *i.e.*, changeable. So, that which is perceived by the senses is Asat. That which is not so perceived does not exist. God is neither the one nor the other and so He is Siva Sat or Chit Sat, *i.e.*, Chit or Siva when not understood by the human intelligence and Sat when perceived with Divine Wisdom. Sat means the only Truth, that which subsists. What is not Sat is Asat. God is Satchitānandam. He is inconceivable by the human intelligence or Pasu Gñānam and imperceptible to human powers. If He can be known by human intelligence, then He would become

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liable to change. But He is immutable. He is immanent in all. He is the internal informing entity in all existence, including name and forms. He can be known only by Patigñānam, only by the aid of His Aruḥ Sakti.

The conception of Sakti in the Siddhāntic system is wonderful and of inestimable value. The Siddhāntin's conception of God is Siva, as endowed with all auspicious qualities as nondifferent from and in constant union with Parā Sakti. With the aid of His Sakti, Siva can take all forms, engage in all actions and yet not suffer. He is unity-in-duality, and identity in difference ; a personality that is unlimited ; a grade of Bliss that is untrammelled, a self that is its own other. Without the mention of his name, Siva, the world will come to nought ; thus asseverates Saint Appar :—

“ சிவன் எனும் ஓசையல்லது அறையோ
உலகிற் றிருகின்ற செம்மையுளதே.”

“Without the intonation of the Sound or Word of Siva, I vow, will there be any good lasting in this world ?” Siva sapta (sound) is the ‘Word of Life’, “which was from the beginning, which the Siddhāntins have heard, which they have seen with their eyes, which they have looked upon, and their hands have handled.” That which they have seen and heard declare they unto us that we also may have fellowship with them ; and truly their fellowship is with Siva and with His Sakti. The glory of Parā Sakti is endless. She is the form of Lord Siva, of His very nature, figuring as His wisdom, strength and activity. She is the form of the intelligent and non-intelligent worlds that express His Glory ; She is existence, knowledge and bliss. She is unrestricted and undefined. It is she indeed that

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constitutes the forms and the qualities of Sivam. But for Her, neither the eight attributes nor the names of endless glory would be predicable of Siva. To greater heights than this, it is difficult to rise in the conception of a deity. It has been rightly said that Theism is essentially the voice of the religious consciousness. Religion, however, is more than philosophy, as life is more than logic. In Silappadikāram, a work of the 2nd century, A. D., Parā Sakti is praised as follows :—

“ வரனார் வணங்க மறைமேல் மறையாகி
ஞானக் கொழுந்தாய் நடுக்கின்றியே நிற்பாய்.”
“ அரியரன் பூமேலோன் அகமலர் மேல்மன்னும்
வீரி கதிரஞ் சோதி விளக்காகியே நிற்பாய்.”
“ கங்கை முடிக்கணிந்த கண்ணுதலோன் பாகத்து
மங்கை யுருவாய் மறையேத்தவே நிற்பாய்.”

So one can easily understand now that how vital this doctrine of Sakti or Arul or Grace of God is in Saiva Siddhānta.

I cite here a verse from the Sacred Hymns of Tēvaram:—

“ மைப்படிந்த கண்ணாளுந் தானுங்கச்சி
மயானத்தான் வார்சடையான் என்னினல்லான்
ஒப்புடைய னல்லன் ஒருவனல்லன்
ஒருநல்லன் ஒருவமனில்லி
அப்படியும் அந்நிறமும் அவ்வண்ணமும்
அவனருளே கண்ணாகக் காணினல்லால்
இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன்
இவன் இறைவன் என்றெழுதிக் காட்டொணாதே.”

“ God of Kānchi, with Lady of eyes dyed fair,
He hunts cemeteries with matted hair ;
We know this much for He is one-less,
Of no one place, incomparable and peerless:

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In this manner, form and colour alone
With eyes of His Grace can see one ;
Beyond this, His form, nature and grit
Not in any word or picture are truly writ.”

Unless you can see Him with His Grace as your eye,
you cannot describe Him in words or picture as this is the
God possessing such and such forms, attributes and qualities.

In Tiruvācakam, Saint Māṇickavācakar says :—

“ பூதங்கள் தோறுநின் ருயெனினல்லால்
போக்கிலன் வரவிலன் எனநினைப் புலவோர்
கீதங்கள் பாடுதல் ஆடுதல் அல்லால்
கேட்டறி யோம்உனைக் கண்டறி வாரைச்
சீதங்கொள் வயற்றிருப் பெருந்துறை மன்னா
சிந்தனைக்கும் அரியாய் எங்கள் முன்வந்
தேதங்கள் அறுத்தெம்மை யாண்டருள் புரியும்
எம்பெருமான் பள்ளியெழுந் தருளாயே.”

“ ‘Thou dwell’st in all the elements’, ’tis said ; and yet
‘Thou goest not, nor com’st ;’

the sages thus have sung

Their rhythmic songs. Though neither have we
heard nor learnt
Of those that Thee by seeing of the eye have known.
Thou King of Perunthurai, girt with cool rice-fields,
To ponder Thee is hard to human thought. To us
In presence come ! cut off our ills ! In mercy
make us Thine ;
Our mighty Lord ! From off Thy couch in
grace arise ! ”

‘The Saint here says : “The sages can only sing Thy
Praises as the One immanent in all Nature, and withal as

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being the immutable and unchangeable ; we have not heard of any persons who have seen Thee except in this way : Thou art beyond the reach of all thought."

There is a saying which often comes to the lips of any common man in the street in our parts :—

“ கண்டவர் விண்டிலர் : விண்டவர் கண்டிலர் ”

‘ Those who have seen Him, have not spoken :
Those who speak, have not seen His token.’

This also forms a mighty weapon in the arsenal of Atheists. After all, human knowledge is very much limited and our concepts are those of finite experience. They should not be applied, measure for measure, to the comprehension of the Infinite Bliss. God cannot be proved by an inductive process or syllogism. Those who have attained Sivagñānam have had the entrancing experience of celestial visions of the Refulgent Light. These glimpses of entrancing experience have evoked ejaculations of ineffable joy which have melted into hymnal and honeyed Tamil verses. These Tamil verses we cherish as the Tamil Vēda, the Sacred Scriptures of saintly revelations. We chant, sing and meditate on them. They are Tēvaram and Tiruvācakam. To the unfaithful they are mere words.

Siva transcends all forms and thought. There is no truth in the statement that Siddhānta gives countenance to idolatry ; far from it. In fact it is only in Siddhānta we meet with the true and only definition of God. No doubt Saivites worship idols and there are innumerable temples in South India. But all those idols are mere symbols which have been found necessary to give a proper

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training for the soul. The infirmities of the soul require these outward agencies. Images have become a dire necessity for the soul to practise in the path of mental concentration and meditation. Even those who prohibit all objective worship of idols, unconsciously worship idols of the ear or of the heart or an idol-less building. To tear itself from the clutches of earthly cravings and move to the vicinity of Sivam, the soul wants some object to support its unsteady gait. The soul always wants something to lean upon. It cannot subsist by itself. And its perennial contact with Ānavamala has left for it very little independence. And now too, when it has understood its real condition, it tries to shake off the support of Pāsa, only to lean forward towards Sivam. It remains always inclined, either this way or that. When the manifestation of God in all forms is granted, then no one can deny His Presence in temple images also. From that diminutive form or symbol, the soul, by degrees, learns to perceive God in all other forms, within and without. The temple is only a training-ground for the naughty soul and not the closed citadel of the Divinity. Temples should not be used as hot-beds for breeding caste—and—creed cleavages. It is not to be viewed as a superstitious structure that screens within its sanctum Sanctorum the Transcendent Almighty. The Divinity of Sivam cannot be immured within walls of stone and mortal. God is a bird not to be caged in temples but to be trapped with the toils of our devotion. There is no meaning in confining God to stone and copper alone. Saint Paṭṭinattār is very definite and clear on this point :—

“சொல்லிலும் சொல்லின் முடிவிலும் வேதச் சுருதியிலும்
அல்லிலு மாசற்ற வாகாயந் தன்னிலும் ஆய்ந்து விட்டோர்
இல்லிலு மன்ப ரிடத்திலும் ஈச னிருப்பதல்லால்
கல்லிலுஞ் செம்பிலு மோவிருப்பா னெங்கள் கண்ணுதலே.”

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Mere outward forms and temple-worship alone will not do. What is wanted is a real change of heart. The mind should be trained in the right path of sincere love and true devotion. Saint Appar dispels this self-deception with a touch of pathos :—

“ குறிக ளும்மடை யாளமுங் கோயிலும்
நெறிக ளும்மவர் சின்றதோர் நேர்மையும்
அறிய ஆயிரம் ஆரணம் ஒதிலும்
பொறியி லீர்மன மென்கொல் புகாததே.”

Our heart is the shrine where God is enthroned. The temple deity is only a reflection of the Inner Divinity dwelling in us. The sanctity of the temple should not be polluted as a separate storage of our sectarian secrecies. The sacred shrine is a symbol of unity and fellowship, a standing monument of the Brotherhood of Man and the Fatherhood of God. It is a sacred retreat for the solace and comfort of the tired soul which is lashed by the thongs of karma. It is the proper spot where we may let down the fardels of our heart and be in holy communion with the Almighty. It is a place common to the sinful and the righteous, the pure and the impure, rich and poor, high and low, for the Jivan Mukta and the cast-out Chāṇḍālā. God is above wants. He has no likes and dislikes. He is equally graceful to all. He makes no invidious distinctions. He is easily grasped by love and is far from the reach of hatred. He is Love and Love is Blissful.

Unless the soul can distinguish itself from God, it cannot attain Mōksha. God is Sat and Māya is Asat or Sūnyam. But Sūnyam does not mean a non-existent non-entity or illusion, but only means ever-changing. Māya is inanimate and non-intelligent. So Asat cannot know God.

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God Who is Sat, remains unaffected by Māya. The soul is in an intermediate state. Both Sat and Asat are known by the soul. So the soul is neither Sat nor Asat. Then, what is it? It is Satasat.

The subject of Ātma Darsan above discussed shows how the soul can be seen and perceived. It is physically impossible to perceive the soul with the eye or the lens. It is by learning to distinguish itself from other things that it can know what it really is. The soul is set between Sat and Asat. One primary quality of the soul is to get itself completely drowned in the thing it comes in contact with. It is Asat when it is in Adwaita relation with Ānava. When it is able to wrench itself from the tentacles of the evil Mala, thereby exalting itself to the plane of Sivam, by dint of His Grace, it coalesces with the virtues of the Lord, forgets itself and in this Adwaita relation, becomes Sat. But in the intervening evolutionary state, the soul is Satasat. Saint Tāyumanavar says :—

“ ஆணவத்தோ டத்துவித மானபடி மெய்ஞ்ஞானத்
தாணுவினோ டத்துவித மாகுநாள் எந்நாளோ.”

“ O for the day ! when I can join in Adwaitic union with the Supreme Intelligence, as I am united now in Adwaitic bonds with Ānava mala ! ”

When the soul shakes off the shackles of world's allurements, it reaches the Feet of Siva.

THE DOCTRINE OF THE DIVINE GURU

A person, after examining the hair, skin, flesh, nerves, bone, pus, blood, phlegm and a host of others of which his body is composed of and not finding what he is, arrives at the knowledge that he must understand with some other intelligence; and unless he understands his God and his own self with the aid of Hara, he will end in discerning nothing. Four paths have been divulged in Saiva Siddhānta to attain that Divine Intelligence, *viz.*, Sariya, Kiriya, Yōga and Gñānam. These are the four-fold means of attaining salvation. Sariya consists in worshipping God-in-form in a temple, *i.e.*, the objective worship of Siva in His Sakaḷa form. This is worship by external actions. Kiriya consists in worshipping Siva with rites and ceremonies prescribed in the Agamas, by internal and external actions. This is worship of Siva in his Sakaḷa—Nishkaḷa state. This is the with-and-without-form of Siva, His Forms and formless state or His gross and subtle nature and this requires some deeper knowledge. This includes internal meditation accompanied with external or objective worship also. The third is Yōga which consists in the mental worship of God in His subtler form. This is pure internal meditation without any external actions. The Yōgi keeps in mind only the Nishkaḷa aspect of God. The last is the path of Gñānam or Wisdom which consists in the realisation of God as transcending form and formlessness.

The first three are but the stepping stones to reach the fourth. Sariya and Kiriya include all kinds of altruistic, moral and religious practices. The practices of Yōga also are observed to obtain self-control and it is not an end by

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itself. The constant practice of these Sādanas purifies the soul and makes it fit to receive Divine knowledge. They are but mere preparatory stages, engendering love and devotion in the soul for God. Then Hara will appear as the Divine Guru and impart true wisdom to the soul. Sariya, Kiriya, Yōga and Gñānam are like the bud, blossom, unripe fruit and the ripe fruit. Saint Tāyumānavar says:--

“விரும்பும் சரியைமுதல் மெய்ஞ்ஞான நான்கும்
அரும்புமலர் காய்கனி போலன்றோ பராபரமே.”

“O my Lord ! are not the Four Paths, from the much desired Sariya to the Gñānam, like the unopened flower, the blossom, the unripe fruit and the ripe fruit !”

These four paths yield their four fruits also ; and they are Iruvinaiyoppu, Malaparipākam, Sarguru Darsana and Sattinipātha respectively. Iruvinaiyoppu is that state of soul in which it takes an attitude of perfect equanimity towards righteous and sinful deeds. Even good deeds are productive of results undesired by the soul which seeks liberation, and are in that sense opposed to liberation. Malaparipākam is the attainment by the soul of that stage when its triple dirt or Mala meet with the causes of their removal. God Siva appearing as spiritual perceptor and imparting divine knowledge is Sargurudarsana. Sattinipātha is the settling of the Divine Grace in the soul when it is ripe.

Sarguru Darsana is thus described in Sivagñāna Siddhiār :—

“மன்னவன் தன்மகன் வேடரிடத்தே தங்கி
வளர்ந்(து) அவனை அறியாது மயங்கி நிற்பப்
பின்னவனும் என்மகன் நீ என்றவரிற் பிரித்துப்
பெருமையொடும் தானாக்கிப் பேணுமா போல்

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துன்னிய ஐம் புலவேடர் சுழலிற்பட்டுத்
துணைவனையும் அறியாது துயருறும் தொல்லுயிரை
மன்னும் அருட் குருவாகி வந்து அவரின் நீக்கி
மலம் அகற்றித் தானுக்கி மலரடிக் கீழ்வைப்பன்.”

“ As when a royal prince, from infancy left in the company of wild hunters, grows quite ignorant of his glorious pedigree, his Kingly father appears and reclaims him, saying “you are my son,” and restores him to his royal state ; when the eternal soul languishes in the whirl of the deluding five senses, ignorant of its real Protector, the Gracious Siva appears as its Sarguru at the proper time, lifts it from the company of the savage senses, removes its Mala, bestows His own Wisdom and state and places it under the Blissful shade of His flowery feet.”

The Lord appearing as Guru to the soul, which had advanced in Tapas, instructs it that it had wasted itself by living among the savages of the five senses ; and on this the soul, understanding its real nature, leaves its former associates, and not being different from Him, becomes united to His feet.

Thus strings Saint Māṇickavācakar his gem — like words in praise of Siva who appeared to him as Sarguru:—

“ மெய்யே, உன் பொன்னடிகள் கண்டின்று வீடுற்றேன்
உய்ய என் னுள்ளத்துள் ஓங்காரமாய் நின்ற
மெய்யா விமலா விடைப்பாகா வேதங்கள்
ஐயா என வோங்கி ஆழ்ந் தகன்ற நுண்ணியனே
வெய்யாய் தணியாய் இயமானனும் விமலா
பொய்யா யின எல்லாம் போயகல வந்தருளி
மெய்ஞ்ஞான மாகி மிளிர்கின்ற மெய்ச்சுடரே
எஞ்ஞான மில்லாதேன் இன்பப் பெருமானே
அஞ்ஞானந் தன்னை அகல்விக்கும் நல்லறிவே.”

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“Truly, seeing Thy golden feet this day,

I've gained release.

O Truth ! as the Ōṅkāram dwelling

in my soul,

That I may 'scape. O spotless One !

O Master of the Bull !

Lord of the Vēdas ! Rising, sinking,

spreading, subtile One !

Thou art the heat ! and thou the cold !

the Master Thou, O spotless One !

Thou cam'st in grace, that all things false

might flee,

True Wisdom, gleaming bright in splendour true,

To me, void of all wisdom, blissful Lord !

O Wisdom fair, causing unwisdom's

self to flee far off ! ”

The way—lost and forlorn soul, the true child of God, son of Siva, forgetting its princely prerogatives and regal resplendence, had been wasting its precious time all this while. No doubt from eternity, it had been yearning towards God, but it had been waylaid by the five senses, due to its Karma, eating out the fruits of its desires, mistaught to it by those wily five. Its real light dimmed and tarnished, it had been led in pursuit of the Willo—the—Wisp ; it had been indulging in a senseless search for sensual pleasures all this time. The soul had been side—tracked and wheedled into mire and filth. Ailing from a mental aberration, the only gift of the Āṇava Mala it had been entirely depending on the five senses which had been hoodwinking the soul all these days. Very often than not, the soul had lost its aim and purpose and was caught in the iron grips of the fleeting and wild senses. Saint Appar says :

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“ புள்ளுவ ரைவர் கள்வர் புனத்திடைப் புகுந்து தின்று
துள்ளுவர் சூறை கொள்வர் தூநெறி விளைய வொட்டார்
முள்ளுடை யவர்கள் தம்மை முக்கணன் பாதநீழல்
உள்ளிடை மறைந்து தின்றங் குணர்வினா லெய்யலாமே.”

“ The five bandit senses have jumped into the forest of my life and have robbed me of my all ; they dart and pounce, those thorny brigands and they hamper and block my chastened progress. I must take refuge in the shade of the feet of the Triple-eyed Siva and shoot those thieves with the shaft of Wisdom Divine. ”

Thus the soul must first realise that it is engaged in a life and death struggle with the five senses which are its deadly foes. It is associated with bodies which are necessarily assumed to work out the consequences of Karma which is beginningless. Some reflection in the light of scriptural teaching will convince us that the soul cannot be intrinsically impure, though there may be beginningless association with Ānavamala or impurity. Release for the soul is not impossible as impurity is not an essential characteristic of it. The soul is indestructible but not incorrigible. The soul which has got the potential merits of assuming celestial bodies to enjoy the fruits of ethereal paradise, as Dēvās and Dēvēndras, must feel that all those pleasures derived through the senses, both in Heaven and Earth, are but ephemeral and perishable ; that all those sensual pleasures are specious and will end in pain ; that they will cause the soul to undergo endless births and deaths and keep it aloof from the Light of Divine knowledge, i.e., Sivagñānam. Then the soul will engage actively in the path of attaining Sivagñānam. The knowledge of the transitoriness of terrestrial and heavenly pleasures alone will interest the soul in the path of

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moral virtues, and the company of true devotees, the consummation of which is the attainment of Sivagnānam. Saint Māṇickavācakar speaks about this :—

“கொள்ளேன் புரந்தரன்மால் அயன்வாழ்வு ; குடிகெடின்னும்
நள்ளேனின் தடியாரொடல்லான் நரகம்புகின்னும்
எள்ளேன் திருவருளாலே இருக்கப்பெறின், இறைவா
உள்ளேன் பிறதெய்வம் உன்னையல்லா தெங்கள் உத்தமனே.”

“ I ask not bliss of Indra, Māt or Ayan ;—
though my house and home
Be ruin'd, friendship form I none ' save with
Thine own ;—though hell's abyss
I enter, I unmurmering go,
if grace divine appoint my lot ;—
O King ; no other god save Thee I ponder,
our Transcendent Good ! ”

“ God is light, and in Him is no darkness at all.” The ways of Māya and other Malas will lead us to bewildering darkness and hectic Hell, seething with sulphurous fire. We must turn our backs on those mundane pleasures and have fellowship with Siva. “If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light we have fellowship one with another and the Grace or Aruḷ of Siva cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.” To become one with God who is All Good and All Love, we must have nothing to do with evil and we must love Him. To love Him is to tread the path of light and righteousness. This is called ‘Aruḷ-vaḷi-nirraḷ’ in Saiva Siddhānta. This is what we call ‘Formation of character’ in ordinary parlance. Character is more than life to the eternal soul. It is called ‘Oḷukkam’ in Tamil. Saint Tiruvalluvar says in his sacred Tirukkuraḷ :—

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“ ஒழுக்கம் விழுப்பம் தரலான் ஒழுக்கம்
உயிரினும் ஒம்பப் படும்.”

“ Decorum gives special excellence ;
with greater care
Decorum should men guard than life,
which all men share.”

The Siddhāntin cautions the soul to be strong and as the word and love of Sivam abideth in it, it can overcome the wicked Ānava with the Arul of Siva, by following the path of love and devotion. The Siddhāntin also reiterates in unmistakable terms to the soul, hardened through the deceitfulness of sin.—“Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father, (Siva), is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof : but he that doeth the will ” of Siva, attains everlasting bliss. He must try to find Siva in anything, everything and everywhere. Without this practical knowledge, all other penances, pilgrimages, ablutions and fastings will become useless. This is very well explained in the Pāvanāsa Tirukkuruntogai of Saint Appar. I shall cite one stanza from that Patigam :—

“ கங்கை யாடினென் காவிரி யாடினென்
கொங்கு தண்கும ரித்துறை யாடினென்
ஓங்கு மாகட லோதநீ ராடினென்
எங்கு மீச னெனாதவர்க் கில்லையே.”

The paths of Sariya, Kiriya and Yōga will endow the soul with moral integrity, honesty, truth and love and enable it to shed all its unwanted cruelty, hatred,

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jealousy, dishonesty, hypocrisy and selfishness. Love will reign supreme in the soul. It will obtain the lead and guidance also of other matured souls who are far advanced in spiritual enlightenment. There are ways of religious purification or Suddhi and initiation of a disciple by his spiritual guru into the mysteries of the Saiva religion. These initiations are called Dikshas and they are of three stages, *viz.*, Samaya Dikshai, Vicēda Dikshai and Nirvāṇa Dikshai. They are also said to be of seven kinds, *viz.*, Nayana Dikshai, Sparisa Dikshai, Mānasa Dikshi, Vācaka Dikshai, Sāstra Dikshai, Yōga Dikshai, and Aoutri Dikshai. Elaborate ritualistic and ceremonial processes also are adopted for these Dikshas. These processes of initiation are also dovetailed with those of the Purification of Attuvas, *i.e.*, annihilation, by the guru while initiating, of all the Karmas which remain stored as Sanchitam in the six Attuvas, leading to the sundering of the bonds Māyai and Ānavam and eventually to liberation. Attuvas are paths to emancipation, as well as means of acquiring Karma, for the soul. They are six in number, *viz.*, Mantiram, Patam, Vannam, Bhuvanam, Tattuvam and Kalai, each of which in initiation is shown to be absorbed by the next one, till the last is absorbed by the Tirōthāna Sakti, and this in its turn by Siva. By these initiatory and purificatory processes, the subject initiated will also realise and understand the import and significance of Guru, Linga and Sangama, *i.e.*, the aggregate of the spiritual guru, Siva's emblem and the devotees of Siva.

Sariya is treated as Tātha Mārga, in which the soul stands to God in the relation of servant and

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master and its fruit is Sālōkam. Saint Appar, also known as Tirunāvukkarasar, is the exponent of this idea. Kiriya is said to be Sarputra Mārga, in which the soul stands to God in the relation of son and father and its fruit is Sāmīpam. Tirugānasambandar is cited as an instance for this idea. Yōga is Saka Mārga where the soul stands to God in the relation of a friend and its fruit is Sārūpam. Sundaramūrthi Nāyanār is an outstanding illustration to vivify this idea. The Siddhāntin considered Gñānam as Sanmārgam which will yield Sāyucciam and Saint Maṇickavācakar is an example for this. Sālōkam, Sāmīpam and Sārūpam are regarded as Aparā Mukti, and Sāyucciam as Para Mukti. Only by attaining Gñānam one can gain Viḍu or the Supreme Bliss. These ideas are narrated in Sivagñāna Siddhiār as follows :—

“சன்மார்க்கம் சகமார்க்கம் சற்புத்ரமார்க்கம்
தாதமார்க்கம் மென்றுஞ் சங்கரனை ய்டையும்
நன்மார்க்கம் நாலவைதாம் ஞானயோகம்
நற்கிரியா சரியையென் நவிறுவதும் செய்வார்
சன்மார்க்க முத்திகள் சாலோக்கிய சாமீப்பிய
சாரூப்பிய சாயுச்சிய மென்று சதுர்விதமாம்
முன்மார்க்க ஞானத்தால் எய்து முத்தி
முடிவென்பர் முன்றினுக்கும் முத்தி

பதமென்பர்.”

By its being called Sanmārgam, we can understand the importance and supremacy given to Gñāna Mārga in the spiritual practices or Sādanas, prescribed by Saiva Siddhānta. It occupies the highest pedestal for it forms the spring-board that finally wafts the soul to the feet of Almighty Siva, where it becomes united to them. Sivagñāna Siddhiār calls this Gñāna as எழில் ஞான பூசை

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or the Grand worship of Gñānam. It is also called Gñāna Vēlvi or pure sacrifice by Intelligence which directly leads unto God. The other paths are followed and the observance of fasting, penances, sacrifice, yogic practices, rituals and meditations are undertaken only to enjoy Heavenly pleasures, which are by nature evanescent and fleeting. They are four in number, Kanma Vēlvi, Tapa Vēlvi, Japa Vēlvi and Dhyāna Vēlvi. But the superiority of Gñāna lies in its bringing the soul into direct rapport with Hara and eternal Bliss. Gñāna consists of five activities. They are ;— studying works on Gñānam, teaching them to others, making others hear about them, hearing from others and lastly, reflecting, meditating or pondering about them, *i. e.*, Sindittal. With the performance of these five-fold activities, one can worship Siva and attain final Bliss. These facts can be found in the following stanza of Sivagñāna Siddhiār :—

“ ஞானநூல் தனையோதல் ஒதுவித்தல்
நற்பொருளைக் கேட்பித்தல் தான்கேட்டல் நன்ற
ஈனமிலாப் பொருளதனைச் சிந்தித்தல் ஐந்தும்
இறைவனடி அடைவிக்கும் எழில்ஞான பூசை
ஊனமிலாக் கன்மங்கள் தபம் செபங்கள் தியானம்
ஒன்றுக்கொன்று யருமிவை ஊட்டுவது போகம்
ஆன்வையான் மேலான ஞானத்தால் அரனை
அருச்சிப்பர் வீடெய்த அறிந்தோ ரெல்லாம்.”

Thus we will find Siddhānta holding out a high and ennobling ideal which will rid the soul of its self-stultifying crude parochialisms and under its broadening effects the soul will find final emancipation. The plastic vacillating mind of the soul can be lifted, steadily sustained and set on the right track by feeding it

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with the right ideals. It is a ghastly spectacle to see the life of a soul going to the dogs for want of an ideal. “குறிக்கோளிவாது கெட்டேன்” says Saint Appar. The soul should be fed with such ideals as would enable it to think for itself, preserve the integrity of its own nature and not make it a kind of sacrifice at the altar of hatred, evil, greed and self-aggrandisement. Its whole natural outlook should be changed to give it a new pattern of life. The soul should not fritter away its energies in intellectual indiscipline and moral anarchy.

As we have seen before, realising that the treasures of earth will crumble down, that sceptre and crown must tumble down as the worldly pleasures of earth are built on stairs of sand only, the soul must betake itself to the rosy paths of Sariya, Kiriya, and Yōga which will ultimately bring it face to face with the golden gate of Gñānam. One must not stop with Yōga but must march on to Gñānam which alone will vouchsafe Bliss or Mōksha. The author of Oliviloḍukkam, Kaṇṇuḍaivaḷḷal, who was an ardent Siddhāntin, has well exposed the iniquities and malpractices of impostors, false prophets and Pharisees, who, coming into possession of the transient fruits of Yōga, which would enable them to perform marvels and miracles, have deceived the world and deceived themselves.

The Siddhāntic school does not admit the doctrine of atonement or the doctrine of mediation. According to the genuine concepts of Siddhānta, the ordinary observances and beliefs of almost every religion, including the Hindu Saivite schools are mere mockery and sham. The Saiva religion does not tolerate hierarchy in any form. The soul should shake off its mortal cravings

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and carnal desires and become devoted to God. This love and devotion will work out its abject surrender to Lord Siva. It must shed its ego. It is a servant of the Divine Master and Service is its badge. A total self-abnegation should be achieved. There ends the province of the soul. The rest is left to God.

Saint Appar says :—

“ தன் கடன் அடியேனையும் தாங்குதல்
என் கடன் பணிசெய்து கிடப்பதே,”

“It is His duty to sustain me. To serve alone is my duty.”

The soul is master, as far as performance of its duty is concerned. Performance of duty is open to every soul. The field of service is immense. The soul should think only in terms of its duties, and rights will follow as surely as day follows night. Its rights really spring from duties properly performed. If man usurped the powers of God, sacrificed his humility and looked upon the world as something to minister to his enjoyment, then surely he is heading for a fall. He has everything to give and nothing to take. Giving will make and taking will mar the happiness in this life. Our ancestors have praised the giving man alone as ‘தனக்கென வாழாப் பிறர்க்குரியான்’, ‘The man who lives not for himself but for others’. He is the man of real service and sacrifice. ‘He is the real Saviour of the World’, says Puraṇānūru. Thanks to such men alone, the world exists. God is pleased with such a man only. His love and devotion alone will win the key to the gates of Heaven. The soul should cultivate Love, Humility, Service and Sacrifice. He whose thoughts are

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always centred on his own navel is actually smothering and stifling the divinity in him.

As the soul is strictly enjoined to put an end to all its desires, it has nothing more to ask of God, no boons or favours. The Lord knows what is good for the soul and is administering all necessary things at the proper time, like the remembering mother, who suckles her babe at the needful hour, even without the asking of the child. It is good to remember here the much instructive stanza of Tiruvācakam :—

“ அன்றே என்ற னாவியு முடலுமு டைமை யெல்லாமுங்
குன்றே யனையாய் என்னையாட் கொண்ட போதே
கொண்டிலையோ
இன்றோ ரிடையு நெனக்குண்டோ எண்டோள்
முக்க ணெம்மானே
நன்றே செய்வாய் பிழைசெய்வாய் நானே இதற்கு நாயகமே.”

“ That very day my soul, my body, all to me
pertaining didst Thou not take as Thine own,
Thou like a mountain strong ! when me
Thou mad'st Thy slave ?
And this day is there any hindrance found in me ?
Our mighty One ! Eight-armed and Triple-eyed
Do Thou to me what is good alone, or do Thou ill,
To all resigned, I'm Thine and wholly Thine ! ”

The soul is not dust and to dust shall it not return. The body that the soul inhabits is a dirty mansion, a dingy citadel, a dusty tabernacle, filled with dreadful diseases and direful drivels. But this is not the eternal abode of the soul. Even into this filthy fold, Hara, in His Boundless Grace enters to reclaim the soul.

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This earthly house should be cleansed of its sins and purified for the Light of God to shine within. God is in man and can appear to him as man but cannot become man. Siva has no births and deaths. He has no avatars. He reveals Himself to the matured souls. He may appear from within or from without, either in divine or human form. Siva imparts Gñānam to Vignānakalar, *i. e.*, souls of the highest class, possessing only the Ānavamala, as they dwell in Himself, by intuition. To Praḷayākalar, *i. e.*, souls of the intermediate class, possessing only the two Malas, Ānavam and Kanmam, He appears as Guru in His divine form and imparts Gñānam : and to the Sakalar, *i. e.*, souls of the lowest class, subject to the three Malas, Ānavam, Kanmam and Māyai, He appears as Guru, concealing Himself in human form and imparts Gñānam. Saint Māṇickavācakar says :—

“தேன்பழிச் சோலைபயிலும் சிறுகுயிலே இதுகேள்நீ
வான்பழித் திம்மண் புகுந்து மனிதரை ஆட்கொண்ட வள்ளல்
ஊன்பழித் துள்ளம் புகுந்தென்னுணர் வதுவாய ஒருத்தன்
மான்பழித் தாண்ட மென்தோக்கி மனளைநீ வரக்கவாய்.”

“Thou Kuyil small, that dost frequent the
grove with sweet fruit rich, hear this !
The Gracious One Who left the heavens,
enter'd this earth, made men His own ;
The only One, despised the flesh,
entered my soul, and fills my thought :—
The Bridegroom of the Fawn-eyed-one that
gently rules,—go hither call ! ”

Without His succouring Grace, we cannot attain Divine knowledge. Saint Appar has pithily said that :—

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“காண்பார்யார் கண்ணுதலாய்க் காட்டாக்காலே.”

“Who can see, if not shown by Him,
Whose forehead gleams with an eye ? ”

In another place he says :—

“மீன் அருட்கண்ணால் நோக்காதார் அல்லாதாரே.”

“He sees nothing who does not see with
the Gracious eye of the Lord.”

Saint Māṇickavācakar says :—

“அவன் அருளாலே அவன்தான் வணங்கி.”

So, even to bow before His feet, His Grace is essential.

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We now come to the Sādāna that is required to attain Vīdu or Mōksha, the Final Bliss. The soul sees the dawn of True Wisdom when it breaks the shackles of the five senses and refuses to have anything to do with Māya. The Saṅguru has beamed before the soul and opened its eyes. But still the danger has not passed. The Āṇavamala is ever present and is doggedly following the soul like its shadow. That viper is spotted but not yet scorched. Māya is ever spreading its toils of viles and temptations and the soul must not fall into its trap. The springs of desire have become dried for the nonce, but may spout forth at any time. The soul must be wary and cautious. It is really plunged in dangerous waters. The haven is not yet reached. Of course its eyes are opened but may like to shut a little and then all will be lost. The Vāsana Mala or evil habit is still lying in wait. Its coqueties must be brushed aside. So the soul is enjoined to the meditation of God Siva, by the contemplation of Sri Panchākshara. This is Sivāyanama, the sacred five letters, consisting of the Praṇava, Bindu and Nādam. This is the only remedy for the soul to keep the vigil and overcome the Vāsana Mala. Panchākshara is the name of the Sacred Glory, the name of Lord Siva, the Word of Life. It acts like a magic spell and is a charm for the soul to be lisped by its mouth, to be thought by its mind and to be felt by its heart.

Saint Māṇickavācakar says :—

“ தனியனேன் பெரும் பிறவிப் பெளவத் தெவ்வத்
தடந்திரையால் எற்றுண்டு பற்றென்றின்றிக்

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கனியை நோர் துவர்வாயார் என்னுங் காலாற்
கலக்குண்டு காமவான் சுறவின் வாய்ப்பட்டு
இனி என்னே உய்யும் ஆறென்றென் றெண்ணி
அஞ்செழுத்தின் புணை பிடித்துக் கிடக்கின்றேனை
முனைவனே முதல் அந்தம் இல்லாமல்லற்
கரைகாட்டி ஆட்கொண்டாய் முர்க்கனேற்கே.”

“ I, lonely, tost by billows broad of anguish sore,
on the great ‘ sea of birth ’ with none to aid ;
Disturbed by winds of mouths roseate like ripened fruit,
lay caught in jaws of the sea-monster lust !
‘ Henceforth what way to ‘scape ?’

I frequent cried ! then thought,
and seiz’d the raft of Thy Five Letters ! So to me,
O Primal One, Thou showed’st a boundless fertile shore,
and mad, st the rash insensate one Thine own !”

To ward against the danger of falling into the abyss of Prapancha again, the soul should become merged in the feet of Siva. This is what is called ‘ Thāḍalai-pōl-onṛal ’ in Tamil. The merger or union should be as complete as that of the letter ள் and the letter த into ட as in தாள் + தலை, which becomes தாடலை when combined. The central single letter ட is really representing and is consisting of the two letters ள் and த in the compound தாடலை. In the same manner the head of the soul should join the foot of Siva and merge into one, like that of the letters ள் and த merging into ட. This becomes practicable when the soul leaves off its Ahaṅkāra or ‘yān’ and Mamakāra or ‘enathu’, the feelings of I and Mine. The Siddhāntin says : “ As Siva becomes one with the soul in its human condition, so let the soul become one with Siva and perceive all its actions to be His. Then will it bid goodbye to all its Mala, Māya and Karma.” For

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this the soul should practice Sivōhambhāvana or Tattuvamaṣi. It means, "I am He" or "I am Siva". It may be varied in several ways, like, Sivōyam Ātma, (Siva is the soul) or Sivathuvamasi, (Thou art Siva) or Sivōkamasmi (I am Siva). All these variations carry the same purport. Thus the soul should see God and reflect God. Mala-traya is shaken off only by knowledge and the constant contemplation of the Absolute. The Lord should be contemplated as identical with the self, not as different therefrom. The object of meditation is release from Pasubhāva (the state of bondage) in which there is attachment to caste, creed and condition. In looking upon the Lord as other than the self, the soul has necessarily to be thought of as limited. One has to meditate therefore on oneself as free from these trammels and as identical with the glorious, independent and blissful Siva. The Lord is to be contemplated as the Self of Selves. The soul should never resile from the thought, "I am Thou : Thou art I." Meditation is the only means of knowing Siva.

The contemplation of Sōham or Sivōhambhāvana is likened to the practice of Garuḍōhambhāvana. We see in the practical world how it becomes possible for the magician, to cure a patient of snake-bite, on intensely contemplating on Garuḍa. The magician thinks, "I am Garuḍa." Thus the magician, by the incantation of the Garuḍa mantra, acquires the virtues of Garuḍa in respect of immunity from snake-poison. By thus contemplating he attains the state of Garuḍa and its qualities, and the poison is removed. Of course the magician never really becomes Garuḍa. But he really becomes identified with Garuḍa. The

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identification becomes real as is seen by the practical success in nullifying the effect of the poison in him who has been bitten by the snake.

Tirumūlar says :—

“கருட னுருவங் கருது மளவிற்
பருவிடந் தீர்ந்து பயங்கெடு மாபோற்
குருவி னுருவங் குறித்தவப் போதே
திரிமலந் தீர்ந்து சிவனவ னாமே.”

“As the Garuḍa's form in mind is built
Fast fades the venom with its deadly result :
Even so, the form of the Guru, fixed in mind
Will make soul Siva and the triple dirt rescind,”

When the soul thus fixes itself in this state, identifying itself with Siva, it should perceive its actions to be those of the Lord unceasingly, as it will not act except with His Arul and in consequence, ignorance and Karma will not enter it. Pāsakshaya or release from Pāsa is possible only by this mode. When the soul attributes all actions to Him, it loses its own identity. The soul's individuality is merged, as it were, in that of the Lord. The soul converts its itchā, gñāna and kiriya into those of the Lord. The soul should become one with God in Mukti as God was one with the soul in its bandha condition. This is what is called 'tān-keḍuthal' in Saiva Siddhānta.

Saint Mānīckavācakar says :—

“வான்கெட்டு மாருதமாய்ந் தழனீர் மண்கெடினும்
தான் கெட்டலின்றிச் சலிப்பறியாத் தன்மையனாக்
கூன் கெட்டுயிர் கெட்டுணர்வு கெட்டெனுள்ளமும் போய்
நான் கெட்டவா பாடித் தெள்ளேணங் கொட்டாமோ.”

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“ Though Ether, Wind, Fire, Water, Earth should fail,
His constant being fails not, knows no weariness !
In Him my body, soul and thought and
mind were merged
How all myself was lost, sing we, and beat Tellēnam ! ”

It is not enough for the soul to become one with God, but it must also consider its actions as those of the Lord. This attitude of the soul destroys all differentiation existing between Gñāthru, Gñāna and Gñēya, *i.e.*, the knower (soul), knowledge and the chief objective of knowledge, God. These three are called Tiripuṭi in Siddhānta.

So long as the human body lasts, the effects of Prārapta Karma will sometimes linger, as the smell of the asafoetida stays in the pot or as Arulnandi Sivāchāriyār says, the wheel of the pot continues to revolve for sometime even after the hand of the potter is withdrawn. Sanchita Karma, *i.e.*, the accumulated Karma of former births that still remains to be experienced, is destroyed by the very touch of the Gñāna Guru. By destruction we mean here only the nullification of its effects. Ākāmia Karma, *i.e.*, karma which is yet to come, actions good and bad of the present life which are expected to bring their rewards in future births, will not affect the Jīvan Mukta, as all his actions are transformed into those of the Lord. So long as the Prārapta, *i.e.* past Karma whose effect has begun to operate or the Vāsana Mala, persists, the soul will remain in the human body, but it becomes Jīvan Mukta in this very life.

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The glory of Siddhānta lies in its conception of the Jīvan Mukti, Liberation, in this life. This is very well expressed in Tiruvaruṭpayan :—

“ மும்மை தருவினைகள் முளாவாம் முதறிவார்க்
கம்மையு மிம்மையே யாம்.”

“To men of matured knowledge, the hereafter (*i. e.*, liberation) comes even here.”

Even Tiruvalluvar observes in Tirukuraḷ :—

“ ஆரா வியற்கை யவா நீப்பின் அந்நிலையே
பேரா வியற்கை தரும்.”

“The relinquishment of desire will bring eternal bliss instantaneously.”

The devotee, having favoured with divine illumination, is filled with the nectar of His Wisdom (Sivagnānam). His happiness lies in his devotion to Siva. He desires nothing more. The released soul becomes a veritable ocean of Bliss. The state of release which is participation in such unsurpassed Bliss, is desired even by the gods, for their status is but fleeting and diminishes with time. It is in a human birth in this earth that there lies the hope for the soul to attain ultimate release and Siva is there to bestow His Grace. Then, if this concept of Siddhānta is correct, what will be the fate of those celestial bodies, including Brahma and Viṣṇu? What are they doing in their heavens? They are looking in despair, with green-eyed jealousy, at the Jīvan Muktas of the terrestrial region. Saint Māṇickavācakar speaks about this :—

“ புவனியிற் போய்ப் பிறவாமையின் நாள்நாம்
போக்குகின்றோம் அவமே, இந்தப் பூமி

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சிவன் உய்யக் கொள்கின்ற வாறென்று நோக்கித்
 திருப்பெருந் துறையுறைவாய் திருமாலாம்
 அவன் விருப்பெய்தவும் மலரவன் ஆசைப்
 படவுநின் அலர்ந்தமெய்க் கருணையும் நீயும்
 அவனியிற் புருந்தெமை ஆட்கொள்ள வல்லாய்
 ஆரமுதே பள்ளி எழுந்தருளாயே”

“Said sacred Māl and flower-born

Ayan as they gazed

On Sivan's form, 'This day in vain
 we spend and cry
 'Tis time we went to earth and there
 were born. 'Tis earth,
 'Tis earth alone where Sivan's Grace
 is wont to save.”

Thou King, Who dwell'st in
 Perunthurai's hallowed shrine,
 Might Thou wert to enter earth,
 and make us Thine !
 Thou and the Grace, that flower-like
 blooms from forth Thy form,
 Ambrosia rare from off Thy
 couch in grace arise !

The negative characteristic of Release is freedom from Pāsagñānam and Pasugñānam ; the positive aspect is the attainment of Pathigñānam (Omniscience), which is unlimited and untainted. It is the abundance of Supreme Bliss.

As the soul enables the eye to see and itself sees, so Siva enables the soul to know and itself knows. This is the attainment of Pathigñānam. When the soul unites itself to God and feels His Arul, God covers it with Supreme Bliss and becomes one with it. Then Siva feels what the Gñāni feels. The soul becomes the slave of Siva and has lost it all, including itself. Saint Māṇickavācakar with exultant jubilation, sings thus :—

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“ புத்தன் முதலாய புல்லறிவிற் பல்சமயம்
தத்தம் மதங்களிற் றட்டுளுப்புப் பட்டுநிற்கச்
சித்தம் சிவமாக்கிச் செய்தனவே தவமாக்கும்
அத்தன் கருணையினுற் றேணோக்க மாடாமோ.”

“Buddhists and others,—in their
wisdom fools,—the men of many sects,
All with their systems worthless and
outworn, bewildered stand ;—
My every power He fills with bliss supreme,
makes all life's works
Devotion true, —through His compassion,
Father seen ! And thus play we Thōṇōkkam.”!

Thus the race is won. One can find at a glance how
Siddhānta leads the soul gently but steadily to Divinity.

The Adwaita relation becomes complete when Siva
takes His plunge into the self-less love of the soul and the
soul in turn merges into the boundless Grace of Siva.
Though Siva transcends all, He is easily ensnared by love
and devotion. Saint Mānīckavācakar has said :

“ பத்திவலையிற் படுவோன் காண்க.”

“ See ! He is taken in the net of piety ! ”

This mutual merger is salvation and the soul becomes
thus a Jīvan Mukta. And what will be the condition of
the soul as such ? It is briefly but in unmistakable terms,
stated thus in Tiruvaruṭṭayan :—

“ ஓங்குணர் வில் உள்ளடங்கி உள்ளத்தில் இன்பொடுங்கத்
தூங்குவார் மற்றேதுண்டு சொல்.”

“ Sinking in the Supreme Understanding while delight
sinks into the souls, they slumber in sacred peace.”
And what kind of knowledge they acquire ? ”

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“ எல்லாம் அறியும் அறிவுறினும் ஈங்கிவர் ஒன்
றல்லா தறியார் அற. ”

(Tiruvārūṭṭayan)

“ Though they have attained to the knowledge of everything, these ‘knowers’ here know nothing but the known ! ”

The Grace of Siva secures release from the impurities or Malas. Even Tirōtāna Mala transforms itself into the Aru! Sakti of Siva and brings now light to the soul instead of obscuring it. The Kingdom of God is not an external state; it is indeed a revelation of an ecstatic state from within.

The released soul attains the Eight qualities of Siva. They are, (1) Being self-dependent; (2) Being immaculate in body; (3) Having intuitive wisdom; (4) Being omniscient; (5) Freedom, by nature, from all dross or other impurities which fetter souls; (6) Being of boundless grace; (7) Omnipotence and (8) Being in enjoyment of boundless bliss. The only rational interpretation, according to the Siddhāntin, is to take it, that these qualities of Siva are reflected or manifested in the released soul. With a sense of this superior feeling, the undaunted Saint Appar asserts his independence thus :

“ தேவாதி தேவன் சிவனென் சிந்தை சேர்ந் திருந்தான்
தென்திசைக் கோன் தானேவந்து
கோவாடிக் குற்றேவல் செய் கென்றாலும்
குணமாகக் கொள்ளோம் எண் குணத் துளோமே. ”

“ The Lord of the Dēvas has come and
settled in my heart

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Even if the Lord of the South, Yama,
comes in person,
Tries to overrule me and commands
my services,
His orders with me will carry no weight
For I am seized with the Sacred
Qualities Eight."

I now pass on to a consideration of the Glory and Worship of the Adiyārs or the Devotees of Siva. The Jīvan Mukta, who has realised the Advaita relation and obtained Anubhūti or At-one-ment, must strictly abstain from doing Karmic acts. He will reach the ultimate goal only after he has lived the full term of his life here, *i. e.*, till the last traces of his Prārapta Karma are wiped out. Till then the human monad or the soul must remain encased in the human body. Till that end is achieved, he must ceaselessly be in close communion with God. He must not neglect to worship Him time in and time out. To him Saiva Siddhānta strikes a note of caution and stipulates two modes of maintaining close contact with God whom the Jivan Mukta can never afford to forget. Firstly, he must join the society of hallowed souls, whose hearts are teeming with love for Siva, and, secondly, contemplate the forms of those devotees and the forms in the temples as the forms of Siva. These two principles form the very kernel of the philosophy of Saiva Siddhānta. In fact, these two form the two colossal legs with which the Siddhāntin has taken mighty and majestic strides towards Siddhāntam or the True End or the Final End or the Accomplished End or the Ultimate Truth or the Truth of Truths,—whatever you may choose to call it.

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The proof of the pudding lies in the eating. Any amount of abstract philosophy will not serve any good to anybody unless it is backed by the enunciation and inculcation of practical moral virtues. Siddhānta is not a mere empty theoretical philosophy. It constitutes a practical living religion. It does not indulge in vain vaunts of launching in quest for what is higher than experience, for it may well prove endless and in the end may turn out to be a mirage. But the salient principles and doctrines of Siddhānta have been culled out from the teachings of so many Saiva Nāyanmārs. Those Tamil saints were real seers of Truth, the Apostles of God, the undoubted Saviours of humanity and the Servants and Devotees of Siva. In fact they were the 'chosen vessels' of Almighty Siva. And these chosen vessels have poured forth in soul-stirring and stone-melting strains their own individual spiritual experiences. Those strains have flown through the channel of lucid, luscious, and luminous Tamil Lyrics. Those songs were sung as hymns in praise of Lord Siva. They are the floral wreaths, strung with sweet and select words of divine Tamil, to adorn the feet of Siva. Those hymns breathe the air of Divine Love and Love alone. They are replete with the scent of Sivam.

Many of those chosen vessels have chiselled their very lives as a model for others. Their words and actions form the beacon light for their beguiled brethen. They are the lode-star for the way-lost and the weary. Those Nāyanmārs were neither pedants nor demagogues. They were not false prophets who thrived by show and sycophancy. They did not teach deceitful asceticism. They did

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not deter their opponents with awful and abstruse mysticism. They did not perform miracles to gather a rabble around them. They did not turn their backs on the world and court solitude. They lived in the midst of society and toiled for the public weal. They scorned delight and lived laborious days. They indulged not in puny carping and petty cavilling. They did not intrigue with the ignorance of the people or play upon their fancies. They talked not of party-politics and they did not fly after fleeting joys. They resisted the temptation of crowd psychology and refused to sacrifice their souls for the sake of personal or social gains. They had neither affections nor aversions. They were not dismayed by opposition and violence and they spiked all sectarian dogmatisms. They worked for the State of Siva and Universal Religion. Their mission was Happiness ; their message was Love ; and their weapon was Service. What they taught to the people, they proved by their living. Their mental faculties were ever virile and watchful. Never for a moment they lost sight of Siva. Every minute of their lives was spent in His Living Presence. God Siva was ever attending on them, for He is famous as a servant of His devotees who are His slaves.

These Siddhantic sages of the holy order were born in love and grew in love ; they sang and spoke of love and saw only love ; and found Siva in love for Love is Siva. Tirumūlar says :—

“ அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவ தாரு மறிந்திலார்
அன்பே சிவமாவ தாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருப் பாரே. ”

“ The ignorant think that God and Love are different :

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None knows that God and Love are the same :
Did all men know that God and Love
are the same,
They would repose in God as Love."

Out of their vastness of compassion for the benighted souls and out of their self-less and generous wish to share the Supernal Bliss which they have brought within the easy grasp of the ordinary mortals, they have made moving appeals that melt our hearts and penetrate our mind. Tirumūlar himself says :—

“ நான் பெற்ற இன்பம் பெறுகஇவ் வையகம்.
வான்பற்றி நின்ற மறைப் பொருள் சொல்லி
ஊன்பற்றி நின்ற வுணர்வுறு மந்திரந்
தான் பற்றப் பற்றத் தலைப்படுந் தானே. ”

“ Let the world also gain the Happiness I have :
If the Vēdic word that is in the Heavens
Is felt in heart and pondered off,
With zeal, it'll come of its own accord.”

Their propagation of Truth is an irresistible clarion call that is clinching our nerves. Their fervour of devotion is catching and their call evokes a spontaneous response in our hearts. Now hear the trumpet-call of Saint Māñicka vācakar :—

“ புரள்வார் தொழுவார் புகழ்வாராய்
இன்றே வந்தாள் ஆகாதீர்
மருள்வீர் பின்னை மதிப்பாரார்
மதியுட் கலங்கி மயங்குவீர்
தெருள்வீ ராகில் இது செய்ம்மின்
சிவலோகக் கோன் திருப்புயங்கன்
அருளார் பெறுவார் அகலிடத்தே
அந்தோ அந்தோ அந்தோவே, ”

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“ Will ye not come this day, and be His own and
prostrate, fall, and worship and adore ?
Those lost in wilderment, who would esteem ?
Ye who bewilder'd and confounded stand,
If ye would perfect clearness gain, this do
Ye who would gain in this wide realm the grace
Of Sacred Puyangan, of Siva—world
The King ! Ah, haste ye, haste ye, haste ye on ! ”

If we do not pay heed to the urgent benign call of his,
but linger and lounge in worldly entanglements, wistfully
succumbing to the blandishments of Māya, that benevolent
saint is not going to wait and waste time for us. The dogs
bark but the caravan passes on. Even so, the saint marches
past, saying :—

“ நிற்பார் நிற்க நில்லா வுலகில்
நில் லோம் இனிநாம் செல்வோமே.”

“ Let those that bide abide,—abide not we

In world that not abides : straight pass we on. ”
Saint Tāyumānavar's voice rings forth thus :—

“ காக முறவு கலந் துண்ணக் கண்டார் அகண்டாகார சிவ
போக மெனும் பேரின்ப வெள்ளம் பொங்கித் ததும்பிப்
பூரணமாய்
ஏக வருவாய்க் கிடக்குதையோ இன்புற்றிட நாமினி யெடுத்த
தேகம் விழுமுன் புசிப்பதற்குச் சேரவாரும் செகத்திரே. ”

“ Even as the crow shares its prey with its kin and
mates,
The supreme Bliss of Sivabhōgam surges and swells
and ne'er bates,
I call thee ere the mortal coil fails and goes amiss,
Together, ye of the world ! hie hither and enjoy
bliss. ”

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Every form, whether animate or inanimate, in the universe is a manifestation of Siva. Siva pervades the whole universe by His Aruḥ Sakti. So it is also sometimes said that all forms are forms of Sakti. Though Siva is immanent in all, He transcends them all. So the seen forms may change or be destroyed but the transcendant Siva, who shines through those forms, remains unchanged and indestructible. This Supreme Being, Siva, should not be mistaken for Rudra, the god of destruction. Siva is above all kinds of gods and performs all the five functions of creation, protection, destruction, obscuration and benediction. Innumerable Brahmas and Vishṇus have come and gone, but Siva goes on for ever. He is the only Indestructible Being, says Saint Appar :—

“ நூறு கோடி பிரமர்கள் நொந்தினார்
ஆறு கோடி நாராயண ரங்ஙனே
ஏறு கங்கை மணலெண்ணில் இந்நிரர்
ஈறி லாதவன் ஈசன் ஒருவனே.”

“ Hundred crores of Brahmas fell ;
Of Nārāyaṇas perish'd, six crores we tell ;
Indras countless as the Ganga's sands ;
Alone Lord Īsa, without end stands.”

The soul cannot attain release without the Grace of Siva. One can roll up the skies like a piece of skin rather than attain salvation without a knowledge of Siva. That is how the Vēdas have proclaimed :

“ பரசிவ னுணர்ச்சி யின்றிப் பல்லுயிர்த் தொகையுமிண்டே
விரவிய துயர்க்கிறெய்தி வீடு பேறடைது மென்கை
உருவமில் விசம்பிற்றோலை யுரித்துடுப்பதற் கொப்பென்றே
பெருமறை யியம்பிற்றென்னிற் பின்னுமோர் சான்றுமுண்டே.”

(Kandapurāṇam)

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“ மானுடன் விசும்பைத் தோல் பேர்ற் சுருட்டுதல் வல்லோனாயின்
நனமில் சிவனைக் காணு திடும்பைதீர் வீடுமெய்தும்
மானமார் சுருதி கூறும் வழக்கிவை யாதலாலே
ஆனம ரிறையைக் காணு முபாயமே யறிதல் வேண்டும்.”

(Kāñchipurāṇam)

Siva is to be meditated on to the exclusion of all else by those who desire release. The soul should humble itself before His all-pervading presence, melt into tears with a mellowed heart and dissolve into love for Him. That is the way to win His Grace, says Appar.

“ சிவனெனும் நாமம் தனக்கே யுடைய செம்மேனி யெம்மான்
அவனெனை யாட்கொண்டளித்திடு மாகிலவன் தனையான்
பவனெனும் நாமம் பிடித்துத் திரிந்து பன்னு ளழைத்தால்
இவனெனைப் பன்னு ளழைப் பொழி யானென்

றெதிர்ப்படுமே.”

Meditation alone is not sufficient. Siva should be worshipped. In what form is he to be worshipped? He shines through all forms, animate and inanimate. He has no form of His own. So he should be worshipped in all forms. When Siddhānta says that Siva should be worshipped in the forms of His Adiyārs or devotees, it signifies only the fact that He shines in all animate beings. And the worship of idols in temples is required because of the fact that Siva manifests through inanimate forms also. Then it may be asked, why, then, the idols in temples alone should be worshipped and not any other forms? Well, any other forms also would serve the purpose, for, that is how the Jīvan Muktas, who are able to comprehend the full import of the Revealed Truth, would do. But, for the generality of mankind, for the new initiates

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and novices, such a broad and catholic comprehension comes only by practice. They require in their initial stages such associations of ideas as would make them easily follow the truth and worship Siva. Siva, as the Absolute, has no forms. That is why the Saivites worship God in the form of Siva Linga, a symbol of the Formless State of God.

Siva Linga is the glorious symbol of the Transcendence of Siva. Any attempt to connect that Glorious Form with phallic worship is but mischievous and misleading. The modern tendency to impute any such significance to Linga form of worship is to be strongly deprecated. It is indeed deplorable to find even some Saivites reading such a meaning into the Linga worship, and it is sheer moonshine. A Saivite should shudder to think of this and must be struck with horror even to entertain such an idea. It is heinous and sinful even to harbour such thoughts. Such sacrilegious thoughts are hatched out of stark ignorance or base mentality.

There is irrefutable evidence to show that the Linga worship came into being for the first time, in the Tamil country and it dates back to several thousands of years. The original name for Siva Linga in Tamil was Kanthali. Kanthali has been described as the Supreme Divine Essence that transcends all form, shape, attachment and affections and is sustained by Itself. All will agree that this is the idea enshrined in the worship of the Linga. For some people, in all times, it has been found very hard to imagine a god without shape and so they drew the image of a deity in human form on stone pillars or columns. These figures might be of either sex. Kanthali has been defined as follows :—

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“ சார்பினுற் றேன்றது தானருவா யெப்பொருட்குஞ்
சார்பெனதின் றெஞ்ஞான்று மின்பந் தகைத்தரோ
வாய்மொழியான் மெய்யான் மனத்தா னறிவிறந்த
தூய்மையதா மைதீர் சுடர்.”

“ Standing by Itself, propless and formless,
For all things 'Tis the mainstay, Eternal Bliss !
Transcending word, deed, thought and wisdom's
flight ;
'Tis the Pure Stainless Light. ”

Diverse views have been put forward in explanation of this Kanthali. Many of them are fanciful and far-fetched. To my view it appears that a simpler and a more direct analysis of the compound word Kanthali would provide an easy solution. Kanthali consists of two words, Kanthu and Ali. We know what a Kanthu is. It means the stump of a tree. The Tamils from time immemorial had been worshipping trees. When a sacred tree had fallen or dried up by withering, its devotees preserved the stump or the trunk of that tree and continued their worship. This wooden stump was called Kanthu and its worship Kanthudai-nilai. But this wooden stump also is not proof against the ravages of time and would soon wear out and vanish. When it thus disappeared in course of time, a stone post or pillar was installed in its place and worshipped in memory of the former Kanthu. This stone was called Kanthali-Ali in Tamil means destroy and Kanthali means the successor or substitute that appears after the destruction of Kanthu, a suitable name indeed. This substituted stone post later took the form of Sivalinga and Kanthali was the name given to it in ancient Tamil land. The fallaciousness of viewing Sivalinga as the worship of the phallus would

become hideous and monstrous when its true origin is fully known.

No doubt there are innumerable forms that are worshipped in Hindu temples from Kumari to Kailās. All of them are symbolic and pregnant with Siddhāntic ideas and concepts. The Tamil country is famous for her turreted shrines and towering temples, richly laden with architectural curiosities and sculptural splendour. This symbolic worship is provided only to train and discipline the soul in the path of devotion and love towards Siva. It is only the means to attain an end and not the end itself. The knowledge of the Sat is the end in view. This worship is an act of preparation only. The soul should sacrifice its all, including itself, on the altar of love and devotion to the Sat. Temple worship will help the soul to withdraw more and more from itself and centre its thoughts on the Supreme Self of selves. The soul should surrender to the Primal One its body, possessions and life itself. By this continued practice of Altruism and Love of Siva, who is All Love, the soul will attain true Bhakti and Pathigñānam.

It is cardinal to the Siddhāntins to regard the soul as a slave to environment. The soul is notorious for its assuming the qualities of the things it comes in contact with. (சார்ந்ததன் வண்ணமாம் செயல்). That is why it becomes difficult for the soul to cast off the livery of Māya it is wearing. It is an innate disease of the soul ; but Siddhānta prescribes a recipe that would convert that defect or disease into a virtue or blessing. This prescription will coax it to yield beneficent effects instead of baneful ones. There are certain diseases which are cured by change of place and surroundings. In the same way, here, the patient, which

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is the soul, is asked to be placed in an atmosphere that breathes of Love which is Siva. The soul which is clinging to Māya must drop it down and embrace Siva. It must always move in surroundings which will arouse its feelings of devotion to Siva. The soul must think of Siva, see Siva and adore Siva. The holy sight of Saivite Aḍiyārs or the servants of Siva, their marks, words and deeds would make the matured soul think of Siva alone. The Jīvan Mukta does not worry himself about the sincerity or otherwise of the Aḍiyār who stands before him.

This is very well illustrated in the story of Chēramān Perumāḷ Nāyanār, a royal saint, who was a genuine Jīvan Mukta. He accepted the onerous responsibility of ruling a state, because he believed that by doing so, he was only obeying the dictates of Siva. He was a true Gñāni and he had the power of knowing every syllable of the word spoken by the outside world. So he was called Kaḷarīṇṇarivār. While he was returning on the back of his state elephant, just after his coronation, he met on the way his own washerman who was carrying a load of fuller's earth on his head. His body was found splashad with that bleaching powder, due to a splattering rain he had passed through. That really gave him an appearance of a pious devotee of Siva. Chēramān forgot that he was his washerman and saw only the form of Siva in him. At once he jumped down from his elevated howdah and prostrated before the washerman. The latter trembled from head to foot and reminded the king that he was his servant dhobi. The king replied with all humility: "Thou remindest me of the Form of Siva. That is enough. I am your humblest servant. I adore you with thanks." This incident may sound

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strange and funny to us, ordinary folk, because we have not yet advanced to that eminent level in the progress of the soul, in which Chēramān was placed. So we cannot understand the ways and manners of Jīvan Muktas. They completely identify themselves with God and try and succeed to see Him everywhere. Their ego and feelings of I and Mine are completely crushed. They live in an atmosphere of serene Love and Sivam. This is the way the Jīvan Muktas behave and view at the world. Living human bodies are to be looked at as walking temples (நடமாடுங்கோயில்). Saint Tirumūlar says :—

“படமாடக் கோயிற் பகவற்கொன் றீயி
னடமாடக் கோயி னம்பர்க்கங் காகா
நடமாடக் கோயி னம்பர்க்கொன் றீயிற்
படமாடக் கோயிற் பகவற்க தாமே.”

“What is offered to the Lord of the spirefestooned temple
Reaches not the Lord who dwells within the walking temple,
But that which is given to the Lord of the latter
Is equally shared by the Lord of the former.”

Here Tirumūlar calls the Gñānis as Walking Temples. Gñānis form the Sacred Legion of the Holy Order of Siva. They are the real living emblems of Siva who surpasses all thought, conception and perception. These Saivite devotees are the true heroes who have rolled back the octopus of darkness and emerged into the illumination of Sivagñānam ; and their triumphant procession is heading towards the Final Goal of Siva, Who is the Ocean of Bliss. Their march of progress is vividly portrayed by Saint Māṇickavācakar thus :—

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“ஞானவாள் ஏந்தும் ஐயர் நாதப் பறையறையின்
மானமா ஏறும் ஐயர் மதிவெண் குடைகவிமின்
ஆனநீற்றுக் கவசம் அடையப் புகுமின்கள்
வானவூர் கொள்வோம் நாம் மாயப்படை வாராமே.
தொண்டர்காள் தூசி செல்லீர் பத்தர்காள் குழப்போகீர்
ஒண்டிறல் யோகிகளே பேரணி உந்தீர்கள்
திண்டிறல் சித்தர்களே கடைக்கூழை சென்மின்கள்
அண்டர் நாடாள்வோம் நாம் அல்லற்படை வாராமே.”

“Strike the sounding drum of the Guru,
Wielder of wisdom's sword ;
Spread the white canopy over the Guru,
Who mounts the charger of heaven ;
Enter and take to you
armour of ashes, fragrant, divine ;
Possess we the heavenly fortress,
Where hosts of illusion come not !
Servants of His,—march on in the van ;
Ye Devout ones,—move on the flanks ;
Ye Sages of power illustrious,—
Come fill up the swelling ranks ;
Ye Mystics of strength unfailing,—
advance and close up the rear ;
We shall rule the heavenly land,
No hosts of evil for ever to-fear ! ”

Here lies the real merit and distinction of the philosophy of Siddhānta. It inculcates love for one another. You must love thy neighbour not only as thyself but as the epitome of Siva Himself, the Supreme Being. It teaches us how to read and discover God in others, for, according to the Siddhāntin, every living being is beaming with the semblance of Siva. One should not distinguish between the false and the sincere in worshipping the Śaiva devotees

who wear the external emblems of a Saivite, like the holy-ashes and rudrākṣha or sacred beads. The exterior emblems will do to remind the soul of Siva. The matured souls will see only the good in others. You shall not dive into their inner purity and sincerity. You must have no distinctions of high or low among Adiyārs. All devotees should be equally viewed and worshipped. Saint Appar unequivocally asserts thus :—

“ எவரேனுந் தாமாக விலாடத் திட்ட

திருநீறுஞ் சாதனமுங் கண்டாலுன்கி

உவராதே யவரவரைக் கண்ட போது

உகந்தடிமைத் திறம் நினைந்தங் குவந்து நோக்கி

இவர் தேவர் அவர் தேவர் என்று சொல்லி

இரண்டாட் டாதொழிந் தீசன் திறமேபேணிக்

கவராதே தொழுமடியார் நெஞ்சினுள்ளே

கன்றூப்பூர் நடுதறியைக் காணலாமே.”

“ In the heart of him who loves and adores true
The devotees wearing ashes and marks so pious,
Sees Siva in them and makes no distinctions invidious,
Thou canst find Kanṛāpūr Siva and here's the clue !”

Feeding the devotees of Siva is known as Mahēswara Pūjai. A true Siddhāntin regards this Mahēswara Pūjai as the consummation and glory of human birth. These twin principles, viz., Mahēswara Pūjai and worship of Siva in all His forms, are praised as the true end of life in this world, which would ultimately take the soul to the brinks of the Fountain of Bliss, Siva. This most important Siddhāntic truth has been categorically emphasised by Sēkkiḷār in his wonderful exposition of the ‘Tiru Mylāpore Tēvāra Patigam of Tiru Gñānasam-bandar; in his monumental Biography of the Bhaktas; viz. Peria Purāṇam :

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“ மண்ணினிற் பிறந்தார் பெறும்பயன் மதிசூடும்
அண்ணலா ரடியார்தமை அமுதுசெய் வித்தல்
கண்ணினு லவர்நல்விழாப் பொலிவுகண்டார்தல்
உண்மையா மெனினுலகர்முன் வருகென வுரைப்பார்.”

It is love to these Aḍiyārs or devotees that finally snaps the cord that binds the soul to the cycle of births and in the snapping of that cord lies eternal Bliss. Bliss means, in Siddhānta, becoming one with God in a non-dual sense. i. e., in Advaita state. This is the real At-one-ment. What happens to the soul in Bliss? Siddhānta says, the soul is there, but inseparably united to God. The egoism of the soul is completely blasted and its whole being becomes pulsated through and through with Divine Intelligence. When infernal egoism drops out, Eternal Siva steps in to fill its space. The soul becomes Sivamayam but not Siva Himself. There is no end to its experience of the Bliss of Siva, according to Siddhānta. The soul becomes as if it were a star caught in a flood of sun-light or like salt dissolved in water. It is better we push not these similes to their logical extremes; for, then we will miss our point. In fact that ecstatic final state is to be felt and experienced by each one for himself and not to be spoken of. It cannot be explained in words.

Then the question arises, what becomes of the third category, Aṇavamala, which is said to be eternal and attached to the soul? It is also there, but totally effectiveless, like a fried seed. It is shorn of its sting and completely scorched. It simply ceases to function. Thus even in the state of Final Release, Siddhānta manages to maintain its consistency regarding its original postulation of the three eternal categories. The following stanza deals about the final stage of the three categories :—

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“ முத்திதனின் முன்று முதலு மொழியக்கேள்
சுத்தவநு போகத்தைத் துய்த்தலுணு—மெத்தவே
இன்பங் கொடுத்தல் இறை இத்தைவினை வித்தல்மலம்
அன்புடனே கண்டுகொள் அப்பா.”

“ Hear how the three fare in Bliss :
Unalloy'd Happiness derives the soul :
The Lords is there to administer this,
And Mala's the producer, the cause to this Goal. ”

That heat of the sun enables one to enjoy the cool shade of a spreading tree. Really the heat is the cause for that enjoyment. So also, the soul has been parched by Mala for so long a time ; and when the soul enters the cool shade of the Feet of Hara and enjoys Bliss, it is the Mala that should be thanked for it is the real cause for that rapturous experience of the soul.

The reality of the individual, the relative freedom of the human will, the essentially ordered nature of the world, which is such that even the Supreme One has to respect and not to overthrow, all these are features of permanent value in any doctrine of God and no one will fail to see that these are the dominant ideas of Saiva Siddhānta. It is interesting to note also that Siddhānta translates philosophy into action. It has made a bold and successful attempt to establish the Kingdom of Heaven on earth; which means the Kingdom of perfected human relationship. It is not a bigoted religion that asks us to persecute people in the name of its creed. It does not adopt what we may call a narrow sectarian orthodoxy. The utility of the Siddhānta philosophy lies in its gospel of Truth and Love. It aims at promoting good-will amongst the people, transcending religious, political, communal and

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sectarian considerations. This is the greatness of the real spirit or tatva underlying the Siddhāntic philosophy. No wonder it has been hailed as Saiva Siddhānta Samarasa Sammārgam.

A study of Saiva Siddhānta will result in the regeneration of man. Is it worthwhile purchasing the world at the expense of the deterioration of the soul? In his own mystic mood, Browning has rightly said, "Tis an awkward thing to play with souls." One, should not venture purgatory for petty, paltry and passing gains of earthly pleasures. The world, though a huge thing, is not a great price for a small vice. No vice is small but trails back with terrible repercussions. One false step will fling the soul into endless damnation. It is essential to realise what our 'Sva' or 'Self' means and Siddhānta not only discovers the soul for man but also helps him to dig the offending factor out of its personality. It awakens our soul and kindles the flame of religious fervour and devotion to Siva, Who is revealed as the Grand Dispenser of Knowledge. But one need not quarrel with the word 'Siva.' It simply denotes the Supreme God. You may call Him by any name you please. Worship Him in any manner you choose. All gods are but His forms and all names are His. For, there is no god but God and He is the Father and the Mother of the world. In whatever manner we worship, the Supreme One alone hears our prayers and receives our love. Aruṇandi Sivāchāriār has clearly expressed this :—

“யாதொரு தெய்வங் கொண்டீர் அத்தெய்வமாகி ஆங்கே
மாதொரு பாகனூர்தாம் வருவர் மற்றத் தெய்வங்கள்
வேதனைப்படும் இறக்கும் பிறக்கும் மேல் வினையுஞ்.செய்யும்
ஆதவான் இவையிலாதான் அறிந்தருள் செய்வனன்றே.”

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“Whomsoever be your god, the Gracious One (for Grace is inseparable from Him and this Grace we call Sakti or Mother) will appear through that god and shower His Grace. All other gods suffer, are born, die, and perform deeds that induce good and bad results. The Primal One alone is free from these trammels. He is All-knowing and Gracious.”

So what is required of us is character and moral virtues. Whether we believe in Siva or not, whether we believe in its metaphysics or not, we cannot help believing in the two fundamental moral principles or concepts embedded in the teachings of Saiva Siddhānta, to wit, the fundamental qualities of Truthfulness and Love of Human Fellowship. Let not the world be converted into a stage where men are deemed to be actors. Let there be sincerity in our heart and uniformity in our thought, word and deed. Saint Appar grieves at the hypocritical world and reproaches thus :

“நடலை வாழ்வுகொண்டென் செய்தீர் நாணிலீர்
சுடலை சேர்வது சொற்பிர மாணமே.”

“O shameless ! what art thou doing with thy hypocritical life ? Your heading to the burning-ghat is asserted on oath and is a certainty.”

So let men realise that this earthly life is not perpetual but will quail in no time and meet with a sudden end. Before that happens let them have faith in God and take refuge in God. Let them not associate with vices, evils and sins. Let them tread the path of righteousness, putting a curb on their five senses, and offer their devout prayer and fervid love for any god they choose and the Imperishable Primal One will appear in Grace. This is the idea given in the following stanza of Sivagnāna Siddhiār :—

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“ மனமது நினைய வாக்கு வழத்தமந் திரங்கள் சொல்ல
இனமலர் கையிற் கொண்டங் கிச்சித்த தெய்வம் போற்றிச்
சினமுதல கற்றிவாழும் செயலறமாநா வியார்க்கும்
முனமொரு தெய்வமெங்கும் செயற்குமுன் நிலையாமன்றே,”

“ When one worships the God he loves, with mind fixed, and mantras and words of praise, and hands showering forth flowers, after getting rid of anger, desire and other faults, and entering on the practice of all the virtues, then the most Ancient of the ancient gods will deign to accept his worship. ”

The purpose of human birth is to develop and practise the virtue of Love. Tiruvalluvar says,—

“ அன்போ டியைந்த வழக்கென்ப வாருயிர்க்(கு)
என்போ டியைந்த தொடர்பு. ”

“ It is to set the soul on the path of Love that this skeleton body is attached to it. ”

To love God is to love other living beings, for all living beings are but the undoubted manifestations of God. He who will not love other souls cannot love God. He, whose nature is not overflowed with the milk of human kindness, has no right to worship God. He, whose heart is a desert, void of any love to others, cannot be a true lover of God. He is sure to be hurled into bottomless perdition, and thus he will work out his own ruin. So he ends in not loving his own self. The soul should shed all hatred, vengeance and retaliation. It should practise patience, sufferance and toleration. The soul should love others, love beyond measure, love irrespective of caste, creed and community, love friend and foe alike. Arulnandi Sivāchāriar crowns his precious work, Sivagnāna Siddhiar, with these golden lines :—

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“ ஈசனுக்கன் பில்லார் அடியவர்க்கன்பில்லார்
எவ்வுயிர்க்கும் அன்பில்லார் தமக்கும் அன்பில்லார்
பேசுவதென் அறிவிலாப் பிணங்களைநாம் இணங்கிற்
பிறப்பினினும் இறப்பினினும் பிணங்கிடுவர் விடுநீ
ஆசையொடும் அரனடியார் அடியாரை அடைந்திட்டு
அவர்கருமம் உன்கரும மாகச் செய்து
கூசிமொழிந் தருள்ஞானக் குறியில் நின்று
கும்பிட்டுத் தட்டமிட்டுக் கூத்தாடித் திரியே. ”

“ They love not God, who love not His devotees; they
love not others, neither do they themselves. What is the
good of talking about such senseless corpses? Leave off
their company as their union will lead you again into births
and deaths. Seek in love God's true devotees, taking their
wishes as commands, speak humbly and stand steady
according to their gracious directions, and worship and bow
to them and delight and dance. ”

Tiruccirāmbalam

APPENDIX

SRI ARUṆANDI SIVĀCHĀRYA SWĀMIGAḤ SIVAGNĀNA SIDDHIĀR LECTURESHIP ENDOWMENT

By His Holiness Śīlasrī Kāśivāsi Aruṇandi Tambirān SwamigaḤ AvergaḤ of TiruppanandāḤ, in memory of the late Śīlasrī Kāśivāsi Swāminātha Tambirān SwāmigaḤ AvergaḤ to encourage the study of and the spread of learning in the Śaivasiddhānta Sāstras.

1. This Endowment was founded by His Holiness Śīlasrī Aruṇandi Tambirān SwāmigaḤ AvergaḤ of TiruppanandāḤ in memory of his Predecessor the late Śīlasrī Kāśivāsi Swāminātha Tambirān SwāmigaḤ AvergaḤ to encourage the study of and the spread of learning in Śaiva Siddhānta.

2. The endowment for the lectureship consists of Non-terminable Government Promissory Notes of the face value of Rs. 15,000/- (Rupees fifteen thousand only.)

The interest of this investment shall be utilised for the honorarium for a series of lectures, not less than four in number annually at the Benares Hindu University and the Allahabad University. The honorarium shall be Rs. 400 unless revised later with the consent of the Donor and with a view to the lectures being given in other Indian University centres. Such excess of income as there may be over the honorarium fixed will be added every year to the corpus of the fund. Should at any time the Syndicate consider that no

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applicant has shown sufficient ability to justify the delivery of the lectures in that particular year or years the amount of interest accrued shall be added to the corpus of the fund.

3. The terms and conditions of the lectureship are as follows :—

i. The course of lectures which shall be not less than four, three in the Benares Hindu University and one in the Allahabad University, shall be delivered annually at the University centres fixed by the University on a subject explaining the principles of Saiva Siddhānta. The increase in the number of lectures shall be subject to the conditions in para 5 infra.

ii. The lecturer shall be appointed every year by the Syndicate of the Annamalai University either from among the Hindu members of the Staff of the University or other Hindu experts in the Saiva Siddhānta Philosophy. Every year there shall be a new lecturer. The lecturer once selected may have a second turn only after the lapse of 12 years.

iii. The lecturer shall be chosen irrespective of sex or caste.

iv. The lecturer should within a month after the delivery of the lectures present to the Annamalai University as well as the Donor of this endowment and his successors-in-interest, a copy each of his lectures. The University may print and publish the lectures at the discretion of the Syndicate.

v. The lectures shall be the result of a deep study of the sutras of (a) Sivagnāna Siddhiyār, both Parapakkam and Supakkam and the six old commentaries on the Siddhiyār, and (b) Sivaprakāśam of Srī Umāpathi Sivāchāriār.

APPENDIX

vi. The Lectures shall be arranged in consultation with the Benares Hindu University and the Allahabad University immediately before or after the Dasarah Holidays.

vii. The lecturer shall bring on his return a pot of the holy waters of the Ganges for presentation at the Lord Sri Natarāja Shrine at Chidambaram for Abhishekam and intimate to the Donor his having done so when he sends a copy of his lectures as required in clause 3 (iv) supra.

viii. The honorarium shall be paid either in cash or by cheque.

4. It shall be competent for the the Syndicate of the Annamalai University to invest in any Government or other trustee securities (1) sums available from year to year for investment from the interest in excess over the honorarium as also (2) the capital amount of the investment in case the Government Securities in which the amount is now invested are tendered for payment by Government.

5. If in the process of investment the face value of the Paper increases and an enhancement of income results either by addition of unspent amounts or by reinvestment such additional income shall be utilised to increase the number of University centres at which the lectures will be delivered and consequently the honorarium for the lecturer.

6. The Syndicate shall at the end of each year communicate to the Donor or to his Successors-in-interest the name and address of the lecturer and the honorarium paid and, if in any year no lecture is delivered, the amount at credit at the end of the year and shall also publish the accounts in an important Tamil or English Daily Newspaper.

Tiruppanandal Endowment Lectures — 1948

SAIVA SIDDHĀNTA

BY

Prof. R. RAMANUJACHARI
Dean, Faculty of Philosophy and Education



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FOREWORD

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Vice-Chancellor, Annamalai University.

Professor R. Ramanujachari who is a distinguished educationist and has been connected with the Annamalai University during more than three decades, has been the Head of the Philosophy and Education Departments and has acted, for some time, as Vice-Chancellor. He is a diligent student of Indian and Western Philosophy and is profoundly pious and of engaging manners.

His monograph on Saiva Siddhānta is a revised reprint of the Tiruppanandāl lectures delivered by him in 1948 at the Banaras and Allahabad Universities. This slim volume is a mine of information and conspicuously demonstrates the absence in Professor Ramanujachari mental make-up of what is called the odium theologicum, namely, the dislike that many sectaries cherish and manifest towards persons belonging to different religious persuasions. Although the author is a follower of the Visishtādvaita system, he has, lovingly and sympathetically, analysed the basic tenets of the Saiva Siddhānta doctrine which is characteristic of South India and is one of the most significant products of the Tamil genius. As the Professor himself points out, the Saiva Siddhānta system has captured the affections and the imagination of the people of the South and is still a living force. It is quite in consonance with modern thought and furnishes

a basis and guidance for the present life and the life beyond. Notwithstanding certain small differences, the Saiva Siddhānta, along with Vaishnava doctrine, relies strongly on Divine Grace and bounty and is basically more alike to the Visishtadvaita philosophy than to abstract and unflinching monism.

There is a very useful account of the chief authorities of the Saiva Siddhānta which has been brought up to date by including the works of Western and Indian scholars from the days of Schomerus and Popley down to the very recent and well-written work by Professor Devasenapathy to which I wrote a Foreword a few weeks ago.

Saiva Siddhānta philosophy, as is well-known, relies primarily on the Agamas in addition to Vedas and the Vedānta Sūtras. The author quotes from one of the Agamas that this philosophy is of the essence of the Vedas and of the Agamas and also cites a passage from Tirumular establishing the oneness of the Vedas and the Saiva Agamas. As the Professor says, Meikandar who lived in the 13th century, reorganised and stabilised the Saiva Siddhānta and he was followed by his chief disciple, Arul Nandi Sivacharya, whose Sivagnāna Siddiyar is one of the literary authorities of this system. It is generally reputed that there are fourteen Meikanda Sastras, the three cardinal substrata of the philosophy being Pathi (Lord), Pasu (the created entities) and Pasa (Bondage). The Saiva Siddhānta attempts to outline the methods by which the soul may attain beatitude by getting rid of the bonds fastening it to the world and its ways. It insists upon the need for the mercy of God or His Grace as essential to the realisation of the Supreme. Although the Supreme

is without form, it is postulated that He manifests Himself in the forms desired or craved by the soul; and the Linga worshipped in Siva temples is one of the manifestations described in the Saiva Siddhānta, Linga representing Sadasivam who is associated with Sakti in the processes of creation, maintenance and destruction of the Universe, Sakti being regarded as the prime mediatrix. As the author points out on page 40, Sakti is one of the main helps or powerful means for approaching Siva; and, as Adi Sankaracharya, in a famous hymn states, Siva cannot and does not operate except through his Sakti.

Professor Ramanujachari, in the third chapter of his book, discusses the Atman and its nature and observes that the immortality of the Atman is common to all the theistic systems of India. There is a discussion on Charvaka and the Buddhistic Madyamika philosophy and what is called Soonyavada. This Atman is distinguished by Gnana or knowledge, Ichcha or desire, and Kriya or action. It is regarded as separate from the Supreme Siva and as its creation and manifestation. Maya, by means of which Siva performs His act of creation and so forth, and the varieties of Maya, are described in the chapter on "The World". A description is given of what is differentiated as the Suddha Maya and the Asuddha Maya. In beautiful imagery, the Saiva Siddhānta philosophy describes the act of realisation as the coming home of souls (வீடு அடைவதே). The author contrasts with the Saiva Siddhānta ideal the Buddhistic Nirvana and the monistic identification of Brahman with the Atman. In the last chapter relating to the rules of life, Kriya Yoga and Gnana are severally indicated and described as the paths of progress towards ultimate realisation.

This monograph, in a small compass, illustrates the main tenets and the excellences of a philosophy which has been a great unifying factor among the various classes in South India and has helped to break down the barriers of age, sex and caste to no small extent. Professor Ramanujachari has done a real service in publishing this reprint of his lectures.

C. S. Ramanawami Aiyar

SAIVA SIDDHĀNTA¹

I

Among the religious faiths that have continued from immemorial antiquity to mould the thought and life of the Hindus the most important are Śaivism, Vaiṣṇavism and Śāktaism. Strangely, all three have had a more or less similar history and development. Of these, Śaivism dates back to Chaleolithic age and perhaps even further still.² It is not a single cult, but covers many faiths, all upholding the supremacy of Lord Śiva, but accepting different shades of thought and observing diverse religious rites. In fact, it is a "federation of all faiths whose practices range from the serenest form of personal life in the faith to the most repulsive excesses that have ever besmirched the fair name of religion." The Śaiva Siddhānta stands out among the several Śaiva cults as the most highly developed. It treats other schools of Śaivism as kindred schools ; but considers them as more or less imperfect approaches to the ultimate truth which it claims to have attained. The term 'Śaiva Siddhānta' is suggestive at once of its kinship with other schools of Śaivism and of its distinction therefrom.

Accepting the Vedas as supremely authoritative, Śaiva Siddhānta derives its support from the Śaiva Āgamas as well.

1. Substance of a course of lectures delivered at the Banaras Hindu University under the Tirupanandal Endowment and first published in the Journal of the Annamalai University, Vol. XVII.

2. There is archaeological evidence to show that five thousand years ago, Siva worship was known in the Indus valley. Vide *Mohenjodaro*, Preface VII; *The Scripts of the Indus Valley Seals* p. 25.

It is exceedingly difficult to ascertain when the Āgamas were composed. But it could safely be asserted that many of the Āgamas must be prior to the Vedānta-Sūtra, as the question of their validity is raised in the second pāda of the second chapter of the Vedānta-Sūtra. They must be as old as the Mahābhārata, for references to them are found in the Śānti-Parva. ¹

The Vedic and the Āgamic streams of thought, apparently independent and antagonistic, really coalesce. Passages from the Āgamas could be cited to show that they are in general agreement with the Vedic teaching. *Suprabhedāgama* says “Siddhānta veda. sārātvāt” (forms the siddhānta, since it is of the essence of the Veda). *Makutāgama* speaks of the Siddhānta as setting forth the central teaching of the Veda—(Veda sāram idam śāstram). In another place, it says “this Siddhānta knowledge which is the significance of Vedānta is supremely felicitous” (Vedāntārtham idam jñānam siddhāntam paramam śubham). The eminent thinker, Tirumūlar ², the author of the famous *Tirumantiram*, a great original work in Tamil on Śaivism, discountenances the view that the Vedas and the Āgamas are antagonistic. He says :—

வேதமோ டாகமம் மெய்யா மிறைவன் நூல்
ஓது பொதுவுஞ் சிறப்புமென் றுள்ளன
நாத னுரையவை நாடி விரண்டந்தம்
பேதம தென்பர் பெரியோர்க் கபேதமே. ³

“The Vedas and the Āgamas are true, both being the revelations of the Lord ; consider them as expounding the general and the special doctrines ; they are the work of the

1. Chapter 350, 63-67

2. Tirumūlar must have flourished in the 7th century A. D.

3. *Tirumantiram*,

Lord ; it is suggested that the two differ in their conclusions ; on careful scrutiny, the great ones take them to be non-different."

In his commentary on the *Vedānta-Sūtras*, Śrī Kantha, a great authority on Śaivism, states that the Vedas and the Śivāgamas convey essentially the same teaching and that he fails to notice any difference between them. ¹

The Āgamas set forth the experiences of the seers who had a vision of the truth. These spiritual experts were followed in later times by the Śaiva saints, who along with Vaiṣṇava saints known as Alvārs, stemmed the rising tide of Buddhism and Jainism, and in time, deprived them of any hold in the southern part of this country. The devotional outpourings of these Śaiva saints form a class by themselves.

They were compiled by Nambi-āṇḍār-nambi into Twelve Collections of Sacred Hymns, the *Panniru-Tirumurais* (the Twelfefold Canon or Bible of Sacred Documents). The most noteworthy among the saints—Appar, Sundarar, Sambandar and Māṇickavācakar—have come to be known as Samayācāryas, as they were the regenerators of the Śaiva creed. The compositions of Appar, Sambandar and Sundarar go by the familiar name of *Tevāram* ² and constitute the first seven *Tirumurais*. The hymns of Māṇickavācakar known as *Tiruvācakam* form the eighth *Tirumurai*. A band of devotees who succeeded the Samayācāryas contributed to the remaining four *Tirumurais*, the last being the work of the celebrated Sekkizhār. It is called *Peria-Purāṇam*, the Great Purāṇam which records the lives and activities of the sixty-three Nāyanmārs.

1. Vayam tu Vedaśivāgama yorbhedam napaśyāmah : Sri Kanṭha Bhāṣya.

2. The term *Tevaram* is the equivalent of a garland of verses offered to the Deity (*te-āram*) or melodious songs in praise of the Lord (*te-vāram*).

Meykaṇḍār (he who saw the truth) who lived in the beginning of the thirteenth century A. D., gave a fresh impetus to Siddhānta philosophy. His great work *Śiva-jñāna-Bodham* presents in a succinct form Siddhānta thought and religion. The truths he had realised he expounded for the benefit of the world in the form of syllogisms, employing *hetu* (reason) and *dr̥ṣṭhānta* (illustrative example).

எந்தை சனற்குமர னேத்தித் தொழுவியல்பாய்
நந்தி யுரைத்தருளு ஞானநூல் — சிந்தை செய்து
தானுரைத்தான் மெய்கண்டான் தாரணியோர் தாமுணர்
ஏது திருட்டாந்தத்தா வின்று.
—சிறப்புப்பாயிரம்.

This work consisting of twelve sūtras may be divided into four parts. The first three aphorisms (sūtras) assert the existence of the three verities; the next three define and explain their nature and inter-relations; the next triad deals with the means for the attainment of mokṣa, and the last is devoted to the nature of mukti. Siddhānta theism is expounded with considerable clarity, logical precision and cogency.

Arulnandi Śivācārya, the foremost among his disciples, wrote *Śiva-jñāna Siddhiār*, an elaborate commentary on *Śiva-jñāna-Bodham*. It has itself been commented on by six commentators. Tāyumanavar has expressed his high appreciation of Śivajñāna Siddhiār in glowing terms.

பாதிவிருத்தத்தாலிப் பார்விருத்த மாகவுண்மை
சாதித்தார் பொன்னடியைத் தான் பணிவ தெந்நாளோர்.

“O, for the day when I can worship the golden feet of him who declared the truth in half a verse, by which my illusions were dispelled.”

1. This work is believed to be a translation of the *Raurava Āgama* (12th chapter of the 73rd section, Pāpavimocana paḍala).

Gurugnāna Sambandar says of *Siddhiyār*.

ஆரூறு தத்துவமும் ஆணவமும் வல்வினையும்
நீரூக முத்திலிலை நிற்போர்க்குப் — பேரூகப்
பார் விரித்த நூலெல்லாம் பார்த்தறியின் சித்தியிலே
ஓர் விருத்தப் பாதிபோதும். — சிவபோகசாரம்-23

Śivajñāna-Bodham, *Śivajñāna Siddhiār* and twelve other works go by the collective name of the Meykaṇḍa-Śāstra. Of these, Umāpati Śivācārya's *Śiva prakāśam* is a very useful supplement to *Śivajñāna-Bodham* and *Śivajñāna-Siddhiār*.

வேதம் பசு; அதன்பால் மெய்யாகமம்; நால்வர்
ஓதுந்தமிழ் அதனின் உள்ளுறுநெய்;—போதமிகு
நெய்யின் உறுசுவையாம் நீள் வெண்ணெய் மெய்கண்டான்
செய்த தமிழ் நூலின் திறம்.

“The Veda is the cow; its milk is the Āgama; the compositions of the four (Samayācāryas) in Tamil (i. e., *Tevāram* and *Tiruvācakam*) constitute the ghee extracted therefrom; the excellence of the greatly illuminating Tamil work, full of wisdom, by Meykaṇḍār of Tiruveṇṇainallūr is the fine taste of that ghee.”

Though it assigns an important place to *bhakti*, Siddhānta nowhere countenances emotional orgy. Saiva Siddhānta and Vaiṣṇavism in the South have been singularly free from the erotic excesses characteristic of some forms of bhakti cult. While it takes its stand on revelation, Siddhānta is rooted in reason as well. Clearly, scriptures cannot establish what is opposed to reason; nor will sacred texts be accepted unless they appeal to thought. Philosophy is an attempt to understand the universe in the light of reason; and the philosopher has no right to play the game otherwise than in accordance with its rules. Umāpati Śivācārya has emphasised the need for rational examination of everything, no matter whither thinking

might lead, and uttered a warning against allowing sentiment and prejudice to creep into our thoughts.

தோன்மையவாம் எனும் எவையும் நன்றாகா இன்று

தோன்றிய நூல் எனும் எவையும் தீதாகா துணிந்த
நன்மையினார் நலங்கொள்மணி பொதியுமதன் களங்கம்

நவையாகா தென உண்மை நயந்திடுவர் நடுவாந்
தன்மையினார் பழமைஅழ காராய்ந்து தரிப்பர்

தவறு நலம் பொருளின்கட் சார்வாராய்ந் தறிதல்

இன்மையினார் பலர்புகழில் ஏத்துவர் ஏதிலருந்

றிகழ்ந்தனரேல் இகழ்ந்திடுவர் தமக்கென வொன்றிலரே.¹

The expression, 'Śaiva Siddhānta,' seems to have been used for the first time by Tirumūlar, who must have belonged to an age prior to that of Sundarar, ² one of the Tevāram hymnalists, as is evident from his reference to Tirumūlar in *Tiruttonḍattokai*. Epigraphical evidence shows that Rājasimha I (690-715 A. D.) refers to himself in great pride as the follower of Śaiva Siddhānta mārga. ³

II

Siddhānta Conception of the Deity

Śaiva Siddhānta recognises as ultimate three realities—God (*Pati*), soul (*pasu*) and the bonds that fetter him (*pāśa*). Though all three are equally ultimate and eternal, the first dominates over and controls the rest.

The Siddhāntin presents a noble and lofty conception of the Deity. The God in whom he believes is the supreme reality for thought and life. He is at once the Absolute of philosophy and the supreme personality whom men adore and worship. He is Supreme Spirit or Intelligence, the Lord Śiva. There is none to equal nor excel Him.

தன்னோர் இல்லோன்றானே.

Tiruvācakam—Tiruvaṇḍappakuti

1. Cf. Vedānta Deśik'as Yatirāja Saptati, St., 57.

2. “நம்பிரான் திருமூலனடியார்க்கு மடியேன்” திருத்தொண்டத் தொகை.

3. “I am the slave of the devotees of our Lord, Tirumūlar.”
South Indian Inscriptions Vol. I.

“எண்ணிற்ந்து எல்லை இலாதானே”
 “ஆக்கம் அளவு இறுதி இல்லாய்”
 “அளவிலாப் பெம்மானே”
 “தோன்றப் பெருமையனே”

Tiruvācakam-Sivapurāṇam

“காயமே கோயிலாகக் கடிமனம் அடிமையாக
 வாய்மையே தூய்மையாக மனமணி இலிங்கமாக
 நேயமே நெய்யும் பாலா நிறையநீர் அமைய ஆட்டிப்
 பூசனை ஈசனார்க்குப் போற்றவிக் காட்டினோமே”

Tirunāvukkaraśar.

He is endowed with omniscience and other perfections and not considered a blank entity, undifferentiated spirit, mere consciousness, definable only by means of ‘Being’. Surely such a conception fills the heart with a cold chill and one cannot help wondering how philosophers contemplate it with generous enthusiasm. The Lord is the embodiment of every perfection, the object of that utter devotion which compels adoration.

He is the sea of inexhaustible goodness, is undefiled and without the slightest taint or imperfection. Full of moral perfections Himself, He expects all souls to be righteous. He hates untruth and vice. The poet strikes the right note when he sings, “Thou comest in grace that all things false might fly.”

If the Lord is often characterised as *nirguṇa*, it is really in the sense that He has none of the three *guṇas* of *māyā* (*sattva*, *rajas* and *tamas*)¹ which are of the nature of limitations. He is wholly pure and spiritual. If He were devoid of attributes, He would be a non-entity. The Lord has eightfold perfections such as self-existence, purity, omniscience, unbounded grace, omnipotence and infinite

1. S. J. B. Sutra IX argt 2 V, I.

bliss. The soul in bondage is characterised by the opposite features.

He transcends the reach of the senses and mind. The finite soul cannot perceive God ; nor is it capable of a clear mental comprehension of the supreme Lord. Even the Vedas and the Āgamas whose one and only aim is to sing His praises and to spread His knowledge do not succeed in giving us a complete idea of the Deity. The very Gods declare that they have not fathomed His depths.

வேதங்கள்

ஐயா ! வெனவோங்கு ஆழந்தகன்ற நுண்ணியனே.

—Tiruvācakam

“Thou hast passed far beyond the reach of the Vedas which called loudly for Thee”

சுருதி யேசிவா கமங்களே யுங்களாற் சொல்லும்
ஒரு தனிப்பொருள் அளவையீ தென்னவாயுண்டா
பொருதிரைக் கடல் நுண்மணலெண்ணினும் புகலக்
கருதவெட்டிடா நிறைபொருள் அளவையார் காண்பார்.

— தாயுமானவர்.

Man, with his limited understanding, cannot fully comprehend the author of his being. Realising the futility of his endeavour to get a clear comprehension of God, finite man exclaims in despair :

விண்ணிறைந்து மண்ணிறைந்து மிக்காய், விளங்கொளியாய்,
எண்ணிறந் தெல்லையிலாதானே ! நிற்பெருஞ்சீர்
பொல்லா வினையேன் புகழும்மா ஞென்றறியேன் !

— Tiruvācakam—Śivapurāṇam

“O Lord! Thou fillest the heaven; Thou fillest the earth and extendeth far beyond; Thou art resplendent light; Thou surpasseth all thought; Thou art the boundless One! Thy great glory, I, man of wicked deeds, am at a loss to know how to praise.”

Contemplation on the Divine brings home to man's mind very clearly the fact of his own imperfection. The Ancient One transcends all set speech, is beyond mental comprehension and imperceptible to the eye and other senses.

சித்தமுஞ் செல்லாச் சேட்சியன்
சொற்பதங் கடந்த தொல்லோன் காண்க
உள்ளத் துணர்ச்சியிற் கொள்ளவும் படாஅன்
கண்முதற் புலனாற் காட்சியுமில்லோன்

... ..

—Tiruvācakam, Tiruvāṇḍappakuti

“கூறும்நாவே முதலாகக் கூறுங்கரண மெல்லாநீ
தேறும் வகைநீ திகைப்புநீ தீமைநன்மை முழுதுநீ
வேரோர் பரிசிங் கொன்றில்லை மெய்ம்மையுன்னீ

விரித்துரைக்கின்

தேறும்வகைகள் சிவலோகா திகைத்தாற் நேற்ற

வேண்டாவோ ”1

—Tiruvācakam, Kuzhaithapathu

“He dwells afar where human thought goes not.”

உரையுணர் விறந்த வொருவ போற்றி

“Praise be to the One who is beyond thought and
speech.”

தேவருமறியாச் சிவனே காண்க.

“Behold the Lord unknown even to the gods.”

சோதிமணிமுடி சொல்லிற் சொல்லிறந்து நின்றதொன்மை
ஆதிசுணம் ஒன்று மில்லான் அந்த மிலான்.

“His lustrous crown is where all speech and thought fail to enter. He has no beginning, no attributes and no end.”

,உரையுணர் விறந்துதம்மை யுணர்பவர் உணர்வினாடே
கரையிலா இன்பவெள்ளம் காட்டிடும் முகிலே'
'சொல்லாலும் பொருளாலும் அளவையாலும்
தொடர வெண்ணு அருள் நெறி. —தாயுமானவர்.

“He is grasped only through the grace of the Lord.
It is Arul (grace) and not man's flickering light that illu-
mines the Lord.”

அவன் அருளே கண்ணாகக் காணினல்லால்
இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன்
இவனிறைவ னென்றெழுதிக் காட்டொணாதே.

—திருநாவுக்கரசர் தேவாரம்.

“Unless you see Him with the eye of His grace, you
cannot describe Him as being such and such, as possessing
such and such a form, as partaking of such a nature. Nor
can one give a pen picture and point out “This is the Lord.”

He has no forms. “There is no form for Him whose
celebrity is everywhere,”¹

அன்றும் திருவுருவம் காணாதே யாட்பட்டேன்.
இன்றும் திருவுருவம் காண்கிலேன் - என்றுந்தான்
எவ்வுருவோன் நும்பிரான் என்பார்கட் கென்னுரைக்கேன்
எவ்வுருவோ நின்னுருவம் ஏது ?

“That day when I became Thy slave, I saw not
Thy divine form; even to-day I fail to perceive Thy blessed
form. To those who ask: “What is the form of Thy
Lord?” What shall I say? What may be Thy Form? Hast
thou any?”

குணமிலான் குணங்குறியிலான்.

“He has no race, no qualities and no marks (by
which He could be known).”

1. Svet up. IV 19.

Though formless, He takes such forms as are suitable to the conception of the devotees. He assumes several forms to put the universe in motion in the interest of souls. Nine of these are noteworthy—Śivam, Śakti, Nādam, Bindu, Sadāśivam, Maheśvara, Rudra, Brahmā and Viṣṇu. Of these, the first four are invisible and the last four visible; and the middle is both visible and invisible. It is this quasivisible Sadāśiva that is worshipped in temples.

அருவும் உருவும் அறிஞர்க் கறிவாம்
உருவம் உடையான் உளன்.

—திருவருட்பயன்.

“He is formless and has form. To the wise He has the form of Intelligence. He has form.”

அரு வெனில் உருவமுமுனை உருவெனில் அரு
உருவமுமுனை யவை யுபயமுமலை.

“If it be said “Thou art formless,” You have a form; if it be said “Thou hast a form,” You are formless. Thou art neither the formed nor the formless.”

அருவமும் உருவமும் ஆனாய் போற்றி
பேராயிரமுடைப் பெம்மான் போற்றி.

“Praise be to Thee who hast forms and art formless; praise be to Thee who hast a thousand names.”

While words fail to describe the Lord, the one formula that gives us a working definition of Him is He is *sat*, *cit* and *ānanda*. God alone is sat; for He exists in His own right and is not dependent upon others for His existence, while the universe of man and nature has a dependent existence. He is free from imperfections and is the very embodiment of virtues, while they are afflicted by malas.

Being subject to impurities, tainted with vice, ignorance and wedded to material nature souls could be called *sat* only in a secondary sense.

The Lord's intelligence and the soul's intelligence are as wide apart as the poles. The soul could know nothing without the aid of the senses which have a very limited range and it is forgetful. With the aid of the senses, it could know only matter, but not itself or God. The Lord is self-luminous, and knows all directly. By pervading the entire universe, He is all knowing. It is God's intelligence that enlightens the souls, enables them to gather knowledge of the world through senses and other accessories, and of itself and of the Lord.¹ Just as the light of the Sun enables the crystal to light up objects in its vicinity or even to reflect the Sun, Śivajñāna enables the soul to know the external world, itself and even the Lord. The Lord alone is *cit* in the real sense of the world; likewise God is *ānanda*. Himself infinitely blissful, the Lord bestows bliss on all.

The Lord of all the worlds, He is the energiser of all things, animate and inanimate. The manifold objects of the universe are not thought of as simply existing along with Him, but as deriving their existence from Him, as being sustained in existence through Him. The source of all change, He is "himself" without any change. He is the unchanging centre of the changing universe. He has all power for Himself; all others derive their power from Him.

காட்டவனல் போல் உடல் கலந்து
ஆட்டுவிக்கும் நடடுவன்

“Consider our Lord as the Dancer who pervades all our bodies as heat pervades firewood and induces all life to act.”

வீறகில்தியினன், பாலிற்படுநெய்போல்
மறைய நின்றுளன் மாமணிச் சோதியான்.

Appar—Tirukkuruntokai

The Lord of the universe takes no births. He is unborn. The Siddhāntin does not accept the doctrine of avatāra (the descent of the Lord in the abode of men); and, in this, he parts company with the Viśiṣṭādvaitin. The vast purāṇic literature is said to be singularly free from any account of Śiva's birth in flesh and blood. It is contended that the author of evolution cannot himself be subject to that process.

எல்லார் பிறப்பு மிறப்பும் இயற்பாவலர்தம்
சொல்லாற் றெளிந்தோம் நம்சோணேசர்—இல்விற்
பிறந்த கதையும் கேளோம் பேருலகில் வாழ்ந்துண்
டிறந்த கதையும் கேட்டிலேம். —அருணகிரி அந்தாதி 70.

All this would make God a transcendent being existing above and beyond the whole series of finite individuals. But the emphasis on the “otherness of God” is everywhere accompanied by an equal insistence on the immanence of God. Different from souls and matter alike, He dwells in them and is beyond. The whole universe, physical and psychical, forms His body. The entire world is His. He dwells in all things.

பூதங்கள் தோறு நின்றுயெனின் அல்லாற்
போக்கிலன் வரவிலன் என நினைப்புவோர்
கீதங்கள் பாடுதல் ஆடுத லல்லால்
கேட்டறியோ முனைக்கண்டறிவாரை.
சிந்தனைக்குமரியாய்.

“The sages sing in ecstatic joy Thy praises as the One who is immanent in all nature and yet immutable and unchanging. We have not heard of any who has seen Thee. Thou art beyond the reach of thought.”

இன்னிசை வீணையி லிசைந்தோன் காண்க.
பூவினாற்றம் போன்றுயர்ந் தெங்கும்
ஓழிவற நிறைந்து மேவிய பெருமை.

“Thou abideth in the *vīṇā* as its harmony. Thy greatness is present in all things without an exception, even as smell abides in the flower.”

“மண்ணும் விண்ணும் வானோருலகும்
துன்னிய கல்வி தோற்றியும் அழித்தும்”.

“அருக்கனிற் சோதி அமைத்தோன்
திருத்தகு மதியில் தண்மை வைத்தோன்
பொய்தீர் வானில் கலப்பு வைத்தோன்
மேதரு காலின் ஊக்கம்கண்டோன்
நிழல்திகழ் நீரில் இன்சுவை நிகழ்ந்தோன்
வெளிப்பட மண்ணில் திண்மை வைத்தோன்”

திருவாசகம்—திருவண்டப்பகுதி.

The blessed Lord resides in the Sun as light; the great Artifact placed Himself as coolness in the moon. Thou rainest heat in fire; Thou gavest pervasive quality to ether; Great Lord! Thou dwellest as sweetness in water; Thou investeth earth with hardness.

God pervades all things and transcends them. God is all; but ‘all’ is not God. Men of deep insight have objected to representations of what they are called upon to worship as a Supreme authority external to themselves. Blake caricatured such representations in his ‘Old Nobodaddy’.

கண்ணிற் காண்பது உன் காட்சி கையாற்றொழில்
பண்ணல் பூசை பகர்வது மந்திரம்
மண்ணோடைந்தும் வழங்குயிர்யாவுமே
அண்ணலேனின் நருள்வடி வாகுமே.

“What we see is sight of Thee; what we do with our hands in Thy worship; what we utter is Thy mantra; earth and

other elements and all animate beings, O Lord, are Thy gracious form.”

வடிவெல்லாம் தின்வடிவென வாழ்ந்திடாக்
கடியனேனு முன் காரணம் காண்பனே.

“ How could I see Thy truth when I do not parise all forms as Thy forms ?”

Even as the sea contains in itself water and salt, God contains in Himself soul and matter.¹ He is free from mala, though associated with the souls bound to mala ; He is free from guṇas, though standing close to matter which is characterised by guṇas. He is unvarying, while matter is constantly changing. To bring out the relation of God to souls and matter, many analogies are pressed into service. This relation is likened to that of soul to body or that of quality to the substrate. The soul-body relation emphasises the ideas of ownership and transcendence. The world and souls are His ; besides, the indwelling Spirit is over and above the body which it permeates and guides. So God is lifted above them.²

“ கட்டுமுறுப்பும் கரணமுங் கொண்டுள்ளம்
இட்டதொரு பேரழைக்க வென்னென்றங்-கொட்டி
அவனுளமா கில்லான் உளம்அவனுமாட்டா
தவனுளமாய் அல்லனுமாம் அங்கு ”

—சிவஞானபோதம்

Substance-attribute relation too is suggestive of what C. C. J. Webb calls “ intimacy ” and ‘ ultimacy.’ God’s relation to the world is not unlike that of brightness to the Sun, of the flute to music, and of a fruit to its taste.² Everywhere the stress is on the ideas of immanence and transcendence.

1. S. J. S. Sūtra VII. v. 3

2. S. J. B. Sūtra II argument I v. I

“ பண்ணைய மோசையும் போலப் பழமதுவும்
எண்ணுஞ் சுவையும்போ லெங்குமா—மண்ணல் தாள்
அத்துவிதமாத லருமறைக ளொன்றென்னு
தத்துவித மென்றறையு மாங்கு ”

—சிவஞானபோதம்

God is regarded as responsible for the creation of the world. He not only creates, but also protects, and, in due course, destroys the world, only to create it anew. Śiva is the efficient cause (*nimitta-kāraṇa*) of the world and not its material cause.² For, it is contended, if the Lord were to be the material cause of the cosmos, he would be subject to transformation; but the scriptures assert that Brahman is immutable. The Vedāntin, however, considers Brahman to be at once the material and the efficient cause of the cosmos (*abhinna-nimittōpādāna-kāraṇa*) and cites in support of this view the universal statement, *Ekavijñānena sarva vijñāna* (by knowing the one, everything else comes to be known). The Siddhāntin says that this merely implies that a knowledge of the universe results from a knowledge of its Lord, namely, Śiva. A knowledge of the owner implies knowledge of his possessions; even as he who knows a king may be said to understand his ministers as well.³ To know God is to discover the meaning of all our experience and of the existence of the world wherein we find ourselves.

‘Creation’ here is not absolute: by this expression we must understand here only the setting up of dispositions in *māyā* and in souls. God is thus a designer or architect. Such a view gets over many a persistent problem of philosophy, such as—How could the material world proceed

1. S. J. B. Sutra II argument 1 v. 3,

2. In so far as the efficient cause directs the material cause, it may itself be called the material cause; but this is only a figure of speech. Vide Pauskara Bhāṣya—P. 87.

3. Māpāḍiya—P. 126.

from an intelligent Being, who is pure spirit? How could created souls have eternal existence? But it may still be asked: How could the Lord act on matter? The reply is it is *cit śakti* that operates on matter. The guiding factor in the whole process is the past karma of the souls who are to play their part on the stage of the world.

Like Shelly's Demogorgen, the Deity is not a mighty darkness filling the seat of power', but is infinite love. Love (அன்பு) is the very essence of the Lord. The oft-quoted verse from Tirumūlar expresses this idea in a telling manner.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவ தாரு மறிகிலார்
அன்பே சிவமாவ தாரு மறிந்தபின்
அன்பே சிவமா யமர்திருந்தாரே.

"The ignorant speak of Love and Śiva as two distinct categories; nobody understands that Love itself constitutes Śiva; whoever realises that Love constitutes Śiva will thereafter repose in Love as Śiva." Love is the one attribute which man comprehends and considers very valuable to him. The same author, Tirumūlar, says in another place --

அருளிற் பிறந்திட் டருளில் வளர்ந்திட்
டருளி லழிந்திளைப் பாறி மறைந்திட்
டருளான வானந்தத் தாரமு தூட்டி
யருளாலென் னந்தி யகம் புகுந்தானே.

"(I am) born in love, nurtured in love, steeped in love, resting in love, deluded by love, suckled in the illimitable nectar of blissful love. He entered my heart by love."

உருவருள் குணங்க ளோடும் உணர்வருள் உருவிற றேன்றும்
கருமமும் அருள ரன்றன் கரசர னாதி சாங்கம்
தருமரு ஞபாங்க மெல்லாம் தானருள் தனக்கொன் றின்றி
அருளுரு உயிருக் கென்றே ஆக்கினன் அசிந்த னன்றே.

—சித்தியார் (சுபக்கம்) 67

“His form is love ; His attributes are love ; His limbs are love ; His tissues are love , all self-love of His is for the good of souls.”

Unceasing love for suffering souls makes Him ever active in bringing souls out of darkness and settling them in the domain of light and joy. He is the sovereign remedy for terminating the wearisome round of births. He turns all into joy.

மாயப் பிறப்பறுக்கு மன்னன்.

This wonder-worker (அற்புதன்) allows himself to be caught in the net of Love.

பத்திவலையிற் படுவோன் — (திருவாசகம் 3.42)

“He loves those that love Him”

அன்பருக்கு அன்பனே ! — (திருவாசகம் 1)

The infinite Enchanter is easily approached by the bhakta ; He becomes inaccessible to others. The seeker after the good and the true is sure of His help. The sinner who sincerely repents and confesses his failings and seeks the Lord in all humility is acceptable to God ; but not the proud and the self-righteous.

He is the Father, Mother, Self and Friend to all. Persons who sincerely strive to follow His footsteps and seek Him diligently find in Him a ‘guardian’ (காக்குங் காவலன்), a ‘father’ and “a great river of exceeding tenderness with ceaseless flow.”

பேராது நின்ற பெருங்கருணைப் பேராறே !

“To the proud and the haughty, He manifests His crushing power.”

He reveals His nature to humble and sincere devotees and is difficult of access to those devoid of the right spirit.

He is bounteous in His gifts. He bestows bliss that knows no satiety.

ஆராத இன்பம் அருளுமலை.

Saint Manickavaṣagar exclaims :

“தந்ததுன் றன்னைக் கொண்டதென் றன்னைச்
சங்கரா ஆர்கொலோ சதுரர்
அந்த மொன்றில்லா வானந்தம் பெற்றேன்
யாதுநீ பெற்றதொன் றென்பால்
சிந்தையே கோயில் கொண்டவெம் பெருமான்
திருப்பெருந். துறையுறை சிவனே
எந்தையே ஈசா வுடவிடங் கொண்டாய்
யானிதற் கிலனொர் கைம்மாறே”

Tiruvacakam — Koil Tiruppadigam. 10.

“O giver of peace ! You gave me yourself and got me in return. Who is the cleverer of the two ? I got endless bliss from you. But what did you get ? O Master ! who has made a temple of my heart, O Śiva, abiding in Tiruperunturai ! O Father ! O Lord who has taken possession of my body, to you I am no equal as an article of exchange.”

His love is manifested in His attitude to men. Out of infinite compasssion, the Lord confers five benefits on the souls to enable them to escape from the grip of *āṇava* and to attain *mōkṣa*. They are called *pañca-kṛtyas*, the fivefold functions of *srṣṭi*, *stīti*, *samhāra*, *tirodhāna* and *anugraha*.¹ The first four have their natural culmination in the last.

1. The five-fold division of functions is distinctly an āgamic doctrine common to Śaiva and Vaiṣṇava āgamas. In commenting on Janmādi sūtra, Śri Kaṇṭha makes use of the āgamic doctrine of tirodhāna and anugraha.

Sṛṣṭi or creation consists in bringing into existence a world out of māyā. Whatsoever things are needed for the soul's spiritual evolution are produced. Souls are, in their essential nature, divine; but their potencies are obscured by beginningless āṇava. God's purpose in creation is to remove the obscuration and help them to realise their intrinsic perfections. The ignorance of souls can be removed partially through bodies, senses, mind and other instruments and the physical world around provided by asuddha māyā.

What is commonly called creation signifies God's gift of body, senses and mind, an environment to live in, of objects to be known, to be desired and sought. These make souls think of themselves. Endowed with bodies suited to their past deeds, souls experience pleasure and pain. Such an experience leads to a knowledge of our mistakes and sets up a tendency to give them up, though it is counteracted by the inclination to wrong doing due to āṇava. Experience of pleasure is a tangible proof of the goodness of certain acts and strengthens the desire to act likewise. Without love, there would be no creation and without creation the souls would for ever remain enveloped in āṇava. Sustenance is maintaining in existence what has been brought into being. Thus, creation and sustenance are acts of love (kṛpā-kārya). With the aid of the equipment thus provided, the soul passes from one bodily existence into another, acquires and spends karma, gathers experience and is gradually diminishing the power of āṇava to obscure. The rate of progress may be neither uniform nor inevitable. Different souls progress at varying paces. Sometimes backsidings are not uncommon, because identification with the material world and its fading enjoyments is too strong to wear away immediately. The transmigratory series is tedious. Hence the necessity to afford some rest periodically to the evolving souls weary of the cycle of life and death. Perhaps this arrangement also

allows sometime for aśuddhamāyā to get freshened up. Thus, destruction too is an act of grace, not of cruelty. Left to themselves, souls cannot engage in activity eventually leading to freedom and bliss. Nor can karma mala act of its own accord, since it is non-intelligent.

By presenting objects as pleasant and attractive, the souls are induced to seek the pleasures of the world as if they were ultimate happiness, and get lost only to become disillusioned in the end. Allurement into worldly pleasures and enjoyment is necessary to exhaust pāśa of its venom. For this purpose, the Lord conceals the true nature of things and makes mala active. This function is called *Tirodhāna*, and is an expression of His own energy, *Tirodhāna-śakti*. This energy is itself referred to as an impurity (mala) in a figurative sense; for, in its attempt to remove impurities, it is associated with them and operates through them.

பாகமாம் வகைகின்று திரோதாயி சத்தி
பண்ணுதலான் மலமெனவும் பகர்வார்.

—Śivaprakaśam, 20

The four acts which are the outcome of divine mercy may be treated as general. As a result of this general form of mercy, the soul may come to enjoy the special favour of God, such as seeing the light and grace, getting the bondage removed entirely or in part or securing secular pleasures. Thus blessed, he is led on to the final stage of release. This is *anugraha*, keeping the soul in eternal blessedness. The soul is set on the road to release when, after a wearisome round of births and deaths, it realises that empirical good and evil are alike worthless, fleeting, and becomes indifferent to the acquisition of good karma as well as bad. The mala that has so long obscured and hindered is now ripe for removal by the Divine Surgeon. The soul no longer

relies on the evolutes of *asuddhamāyā* for gathering knowledge, nor on its own feeble and flickering intellect, but seeks the omniscient which is at once its own nature and birthright. There is flow of divine grace. It is quick or slow in accordance with the capacities of the soul and its activities of worship or meditation. When grace has fully set in, the Lord reveals himself and instructs the soul. The *Vijñāna-kalas* understand Him as their inner light ; the *Pralaya-kalas*, as a divine spiritual form ; and the *Sakalas*, as a preceptor, apparently like one of themselves.

“மெய்ஞ்ஞானம் தானே விளையும்விஞ்ஞானகலர்க்
கஞ்ஞான வச்சகலர்க் கக்குருவாய் — மெய்ஞ்ஞானம்
பின்னுணர்த்து மன்றிப் பிரளயா கலருக்கு
முன்னுணர்த்துந் தான்குருவாய் முன்”

சிவஞானபோதம் VIII ii-1.

By seeing, touching and instructing, He performs purification (*dikṣā*). If the ignorance of souls were due to mere absence of knowledge, it could be removed by knowledge ; but mala is an opposite entity and can be removed only by another positive entity. Hence, the need for *dikṣā*.

The Lord has to continue his help for a while; just as the surgeon is required not only to operate the cataract, but also to bandage the eye for sometime before the wound heals and proper vision is restored. Thus restored, the soul no longer regards itself of the nature of *pāśa*—(matter), or *paśu* (as one bound to remain associated with misery). Weaned away from association with them, he is helped to attain realisation of his own full spiritual grandeur. He rises to his full stature, sees everything as Śiva. There is no more any misery or imperfection, the cause thereof having been removed. When the cogniser and the cognised are Śiva, who can cause misery to whom ? Though the body might persist due to the momentum already imparted, it ceases to be a fetter.

The spiritual progress is worked out through the arduous discipline of *carya*, *kriyā*, *yoga*, helped by the onset of grace. Discipline and grace function only as culminating in *jñāna* which alone is the direct means to *mōkṣa*, all other paths being subsidiary to this. Through ignorance and consequent wrong doing the soul is subject to suffering. But when the healer removes the veil and reveals the nature of things, the false outlook fades away.

Grace takes on different forms in accordance with the varied stages of progress of the souls. Hence, there are different forms of *Śakti* — *Ādi-śakti*, *Parā-śakti*, *Icchā-śakti*, *Umā-śakti*, *Manonmani*, *Durgā*, *Kālī* etc. Thus *śakti* is personified and spoken of as the Divine Mother. People seeking grace might seek it from the Eternal Mother who is the embodiment of affection for all souls.

God and *Śakti* are one, the latter being a property of the former, even as heat is a quality of fire or luminous power is an attribute of the Sun. The relationship is *Samavāya*. *Śiva* in Himself is pure *Sat*; but with reference to the souls and the world, He is energy or Light. *Śakti* is analogous to the potter's wheel, while the potter is God.

“காரிய காரணங்கள் முதல்துணை நிமித்தங்கண்டாம்
பாரின் மண்திரிகை பண்ணுமவன் முதல்துணை நிமித்தம்
தேரின் மண்மாயையாகத் திரிகைதன் சத்தியாக
ஆரியன் குலாலனாய்நின் ருக்குவனகிலமெல்லாம்” 1

Siddhiyār.

Speaking of *Śakti*, the poet says:—

பரந்தபரா பரையாதி பரன திச்சை
பரஞானம் கிரியைபர போக ரூபம்
தருங் கருணை உருவாகி விசுத்தா சுத்தத்
தனுகரண புவனபோ கங்கள் தாங்க
விரிந்த உபாதானங்கள் மேவி ஒன்றாய்
விமலமாய் ஐந்தொழிற்கும் வித்தாய் ஞாலத்து
அரந்தைகெட மணிமன்றுள் ஆடல்காணும்
அன்னையருட் பாதமலர் சென்னி வைப்பாம்.

—*Śivaprakāśam.*

A free rendering of this stanza is—“May we receive on our head the grace, the blessed feet of the Divine Mother, who is all this expansive Universe of things eternal and non-eternal, who is the first cause of all, who is the embodiment of the desire and the supreme wisdom and energy of the Lord, and who bestows transcendental felicity and whose form is grace. The Divine Mother is the energiser of the pure and the impure māyā from which are evolved the expansive, basic substrate of all sorts of bodies, senses, minds and worlds. The Divine Mother is many-sided and holy, the Energy of the Lord, the seed of the five grand functions of the Deity and the eyewitness in the beautiful hall of the Divine Dance meant for destroying the woes of the world.”

On the basis of the well-known distinction of the cognitive, the affective and the conative functions, Śakti is spoken of as being three-fold : jñāna-śakti, ichchā-śakti and kriyā-śakti. Attributing the pañca-kṛtyas of the Lord to the different aspects of śakti, the latter is sometimes distinguished into five forms—sṛṣṭi śakti, stiti śakti, saṁhāra śakti, tirōdhana śakti and anugraha śakti. Reference is sometimes made to nivṛtti śakti (what helps in weaning the soul from attachments to worldly things), pravṛtti śakti (what confirms the soul in its attitude of detachment), vidyā śakti (what assists in the acquisition of knowledge or anubhava), śānti śakti (what confers equanimity of mind) and śāntyātita śakti (that which helps to fix souls in this state and not allow them again to be torn by petty loves and hates). Though its functions are varied, śakti is one.¹

“சத்திதான் பலவோ வென்னிற் றுஞ்ஞன்றே அநேகமாக
வைத்திடுங் காரியத்தான் மந்திரியாதிக்கெல்லாம்
உய்த்திடுமொருவன் சத்திபோலர னுடையதாகிப்
புத்தி முத்திகளையெல்லாம் புரிந்தவ னினைந்தவாரும்.”

Siddhiyār I, 66.

1. S. J. S. Sutra IV. 61

Since the Lord performs all functions by means of śakti, all His offices are attributed to śakti.¹

“ ஈசனருவிச்சை யறிவியற்ற லின்ப
மிலயமொடு போகமதி காரமாகித்
தேசருவ மருவுருவ முருவ மாகித்
தேவியுமாய்த் தேசமொடு செல்வமாகிப்
பேசரிய வுயிரையெலாம் பெற்று நோக்கிப்
பெரும் போக மவையளித்துப் பிறப்பினையு
டாசகலு மடியருளத் தப்பனுடனிருக்கு [மொழித்திட்
மன்னையருட் பாதமலர் சென்னிவைப்பாம், ”¹

The concept of Śakti is central to Śaiva Siddhānta, because it helps to unite the diversity of reals. There is a plurality of substances and a unity of organisation. Śakti, the Energy or power of Śiva, which is spoken of as being three-fold, fivefold and so on, is of the same essence as Śiva; it is yet different from Him. Though intimately bound up with the Lord, this relationship is not one of identity. The Lord is the efficient cause and Śakti, the instrumental cause. The relation between Śiva and Śakti is compared to that of the Sun and rays of light or the King and his will. Rays of light cannot exist without the Sun and are yet not to be identified with the Sun. Śiva and Śakti are closely bound up. Śiva does not exist except as grace, and grace cannot exist without Śiva.²

“ அருளதுசத்தியாகு மரன்றனக் கருளையின்றித்
தெருள் சிவமில்லை யந்தச் சிவமின்றிச் சத்தியில்லை
மருளினை யருளால் வாட்டி மன்னுயிர்க் களிப்பன்

கண்கட்

கிருளினை யொளியா லோட்டு மிரவியைப் போலவிசன்³”

Arulnandi Śivācārya

1. S. J. S. Verse 3 of the invocation. Parapakṣam
2. S. J. S. Sutra V. V. 9.
3. Siddhiyār - Supakṣam 5, 9.

Without Śakti, Śiva does not enter on any of His functions. Yet it is no foreign power : it is His own energy. In exercise of Icchā-śakti, the desire to lead souls up to release, He is anxious they should attain to His feet. By means of Jñāna-śakti, He judges good and bad deeds, and metes out grace according to desert. Kṛyā-śakti leads to creation.

Pervading all things by means of His Śakti, He knows all things and is omnipotent. He is ultimately the cause of all things, because he is indirectly connected with all objects and events.

He is the unfailing refuge of souls who are utterly dependent upon Him.²

It is His love that raises the soul to divinity. It is ever present and guides us in our march towards the goal. Ever with us, it is wholly joyous ; while the things of the world give neither lasting nor unmixed pleasure, He wills to release all. But it is effective only in those in whom karma is ripe. The sun shines on all ; but it is only the bud that is fit that blossoms.

The highest earthly love known to us is that of a mother. Hence God's love is naturally conceived as a perfect mother. A mother may occasionally dislike or even hate her child ; but the Lord hates no one, not even the most unrighteous. It is an inexhaustible fountain of love ever with us, helping us, cheering us, illuming us and filling us with ecstatic joy. His love goes as much to the despiser as to the lover and, in due course, draws him towards Himself. His one object is to make us perfect. All His perfections come into play in the task of remaking souls.

1. S. J. S. V. 2-6
T. A. P. I. V. 4

Full of perfections, He reconciles in Himself all opposites.
 “ஏகன் அனேகன்”. The one and the not-one. See the
 Lord in the subtlest of the subtle atom, and in the incom-
 parably great.

அணுத்தருந் தன்மை யிலையோன் காண்க
 இணைப்பரும் பெருமையில் ஈசன் காண்க.

“Thou art the heat! and Thou art the cold” (வெய்யாய்
 தணியாய்) “Thou who art without pleasure and pain, and
 yet hath them”.

வெய்யாய் தணியாய்
 இன்பமும் துன்பமும் மில்லானே ! உள்ளானே !
 அன்பருக் கன்பனே யாவையுமா யல்லையுமாம்
 சோதியனே — திருவாசகம், சிவபுராணம்.

“Thou art all things and their negation” (யாவையுமாய்
 அல்லையுமாம்)

The Siddhāntin discountenances the view that God
 creates the world to amuse himself. How could the Deity
 derive pleasure at the cost of untold misery to human beings?
 His benevolent nature must revolt at unkindliness to the soul.
 It is wholly an act of kindness. Creation of objects of the
 world, and sustaining them after they are brought into being
 are undertaken to afford opportunities for souls to gain
 experience. The Lord affords them rest at pralaya. Even
 concealment serves the purpose of enabling them to realise
 the worthlessness of things and discard them.

“அழிப்பினைப் பாற்ற லாக்க மவ்வவர் கன்ம மெல்லாங்
 கழித்திட னுகரச் செய்தல் காப்பது கன்ம வொப்பிற்
 றெழித்திடன் மலங்க ளெல்லா மறைப்பருட் செய்தி
 தானும்

பழிப்பொழி பந்தம் வீடு பார்த்திடி னருளே யெல்லாம்” 1

1. Siddhiyār-Supakṣam 1. 37.

The conferment of *arul* (grace) is to direct the wayward soul toward God..¹ Though he functions incessantly, the Lord is not subject to change, since He works through *śakti* and not directly.² The sun which causes diverse changes in flowers in varying stages of development is yet unaffected thereby. Time, likewise, is unaffected by events, past, present and future.³ Even so, the Lord causes change and is unaffected thereby.

He assumes different bodies to fulfil His duties to the souls and the world out of His *citśakti*.⁴ Since the bodies are not built of *māyā*, He does not suffer through their association.⁵ It is karma, not embodiment, that causes suffering.

The Lord could not be charged with partiality and cruelty ; for in all His acts he is guided by the accumulated merits and demerits of creatures. Does this not, it may be asked, lead one back to the old trouble, since the Lord, by directing karma, becomes responsible for the inequalities and injustices in the world ? Is it not like the case of the cartman, who, to evade paying the toll, avoided the high-road and wandered all through night only to find himself at daybreak near the toll-gate ? This objection does not hold ; because the Lord's function is confined merely to the direction of karma and that it is the special province of karma to produce diverse experiences. The inequalities do not spring from the function of direction. It may be urged that, if the Lord had not directed karma, it would not have started fructifying ; there would have been no creation

1. S. J. S. Sutra I. V. 37

2. S P, V. 17. 69.

3. S. J. B. Cīruraj p. 27; S. J. S. Sutra T. V. 33.

4. S. J. S. T. V. 41.

5. S. J. S. T. V. 26.

and no consequent misery. But this is to ignore the fact that without the ripening of karma there could be no knowledge which could save. And karma will not ripen without enjoyment and suffering. Hence creation is in the interest of souls.

The conception of a God who loves and protects man is sometimes called in question. Faith in a God who cares for man is said to develop a type of moral character that lacks respect for human personality in oneself or in others. One modern thinker has confessed that he fails to find any stimulus in a "protected world" where man is the "world's darling cared for by a benevolent heavenly Father". Such a conception, it is urged, is "too unreal to encourage and too little challenging to adventure to keep hold of the twentieth century man."¹ But the verdict of history has been that faith in God has precisely the opposite tendency.

All this may seem anthropomorphic. Some may object to the Siddhānta view of the Deity on the ground that it involves the application of the language of human actions and feelings to the Lord. To get over it some have suggested that metaphysics and religion must be kept apart and have maintained that the Absolute of philosophy is quite different from the God of religion. According to them, belief in a God endowed with the attributes mentioned may be good religion, but it is bad metaphysics to believe in the ultimate reality of such a Deity. But the solution is worse than the difficulty. Anthropomorphic descriptions of the Deity may be imperfect and involve difficulties, but the attempt to exclude anthropomorphism is attended with greater danger. A strict working out of the implications of this divorce between philosophy and religion would lead to scepticism regarding the existence of souls, make God superfluous and

1. G. Parker : *The Self and Nature*.

even endanger the reality of the Absolute itself. After all, man can use or understand only the language which is a human instrument. The description of God given by the Siddhāntin is not to be taken as the arbitrary transfer to the infinite and absolute Reality of predicates which are essentially finite and relative; but it is the inevitable expression of the actual religious experience of the Deity.

One special feature about the Śaiva Siddhānta conception of God is His existence is sought to be established through inference. The system thus gives prominence to reason. The chief among the arguments advanced in support of the theistic hypothesis are:—(1) *The Cosmological Argument*. The human mind must of necessity seek a cause for every fact of experience. The world, it is argued, is an effect, and, like all effects, points to the existence of an efficient cause or agent competent to create it. Since this argument is based on the reality of the cosmos, the Siddhāntin has first to establish that the world is real, and not an unsubstantial figment of deluded fancy. The reality of the universe is deduced from the evidence of the senses.¹ Though they might distort the real and present the trivial as if it were a thing of great value, the senses do not go wrong so far as the existence of the world is concerned. The absolutely unreal cannot be perceived. Objects apprehended by the senses are real, though they may not exist in the manner in which the senses grasp them. Apart from the evidence of the senses, there is the further ground that the world has origin. The unreal cannot originate.

1. The author of the Vedānta-Sūtra argues that the world cannot be unreal, because it is known (na bhava upalabdeh). Curiously, some thinkers infer the unreal character of the world on the selfsame ground, namely that it is apprehended (drśya).

Establishing the existence of a world characterised by immeasurable vastness, rich variety, finitude and liability to change, the Siddhāntin argues that it points to a creator who is by knowledge as well as power equal to the task of creating it.

The world which passes through manifold changes must have a conserving cause to sustain it through its diverse states. The diversity and the finitude of the world can be explained only on the basis of a unitary and intelligent cause. The contingent implies something other than the contingent; the fluctuating could be explained by something abiding over and above the fluctuating. At pralaya the world which proceeds from prakṛti or māyā abides in Śiva even as a seed is embedded in the earth.¹ He alone is responsible for restarting the work of creation.²

“ வித்துண்டா மூல முளைத்தவா தாரகமாம்
அத்தன்றாள் நின்றல் அவர்வினையால்—வித்தகமாம்
வேட்டுவனா மப்புழுப்போல் வேண்டுருவைத் தான்கொடுத்துக்
கூட்டானே மண்போற் குளிர்ந்து ”³

The immeasurable vastness of this universe precludes the possibility of considering the finite soul as the author of the universe. The disproportion between the scale of human actions and knowledge and of natural phenomena is too evident. This stupendous world, whose secrets are being explored by bands of scientists without fear of exhausting them, must be the handiwork of a Superhuman Intelligence.

The suggestion that the universe is the joint work of several persons, even as huge engineering enterprises are the

1. S. J. B. Sutra I argument 2 V. 3
2. S. J. B. Sutra I V, 3.5
3. S. J. B. 1. 3:

handiwork of diverse hands fails to do justice to the unity underlying the world. The unity characteristic of the universe could be adequately explained only on the hypothesis of a single Supreme Artificer. Further, if man, singly or in combination, was responsible for creation, he would certainly not have created misery.

The Argument from Design :—There is observed in the world orderliness or uniformity which indicates an intelligent controller. Non-intelligent prakṛti or māyā, acting all by itself, could not have evolved into an ordered whole. Besides, the immensity of the world which the sciences acquaint us points to a Superhuman Designer.¹

The Moral Argument :—Creation consists in fashioning suitable bodies with sensory, motor and mental equipment and environment in which souls could live and experience pleasures and pains that fall to their lot; so that they could cast off the malas that cloud them. This association of souls with appropriate bodily, mental and physical setting in accordance with their desert cannot be arranged by insensient matter. Nor could it be effected by the souls themselves; for prior to creation they are bereft of intelligence. As formulated by some Western thinkers the moral argument takes the following form. Virtue is very often left unrewarded. There must be a Being possessed of the will and power necessary to crown with happiness at least hereafter the virtue which goes unrewarded in this life.

Karma cannot be said to leave its trace in the mind of the doer so that it may persist till the fruit is experienced; for the gift and the giver are alike transient.² To suggest that karma could function by its own power even as an arrow travels by itself is to be blind to the archer who

1, S. J. B. Cirrurai p. 27

released the arrow.¹ The only alternative is God distributes to souls the fruits of their own karma. God is thus a moral necessity. None but an Infinite Intelligence can decide what is good and bad, observe the deeds of souls and see to it that they experience the fruits of their deeds. The moral government implies a moral governor who dispenses justice in accordance with desert. None other than God can be the author and executor of the law of karma; because He alone knows everything and possesses the power in question. The inevitable conclusion of these arguments is that none other than the Supreme Personality could account for this marvellous universe.

The Siddhāntin is quite aware that abstract reasoning is an uncertain guide. It could defend these arguments from attack or even call in question their cogency. None of the proofs is irrefutable. But he is convinced that in addition to these abstract considerations there are other grounds of belief in God. Specifically religious experiences give a peculiar significance to the God-idea. The devotee feels that God is "closer to us than breathing and nearer than hands and feet". Facts of religious experience are the bulwark of the theistic hypothesis.

III

The Soul and its Destiny.

The Śaiva Siddhāntin believes in the existence of a countless number of finite souls, each being eternal and ultimate. Such a belief is shared by all systems of Indian thought with the exception of the Cārvāka who denies altogether the existence of the soul as an entity distinct from matter, and of the Śūnyavādin and the Māyavādins who merely concede phenomenal reality to the soul. Hence the Siddhāntin has only to refute those theories which resolve the soul into physical particles or fleeting psychical factors having no underlying unity.

There must be an intelligent soul distinct from the psycho-physical organism, because there is something in man which differentiates itself from the body, senses, mind and the like. After eliminating from the finite personality whatever could not be treated as the soul, there is left over something which refuses to be identified with the body. This something which says "This is not the soul," "That is not the soul" and so on, must be the soul. The Mādhyamika who suggests that the intelligence which seeks to understand the soul by a process of elimination is itself unreal stands self-condemned. 1.....

“அன்றன் றெனநின் றனைத்தும்விட்டுஞ்செழுத்தாய்
நின்றோன். றுளததுவே நீயனைத்தும்—நின்றின்று
தர்ப்பணம் போற் காட்டலாற் சார்மாயை நீயல்லே
தற்பரமு மல்லே தனி”

சிவஞானபோதம் 3, 1.

The negation of everything is inconceivable, if it does not imply a positive ground. After a preliminary refutation of the Cārvāka and the Śūnyavādin in this general manner, the Siddhāntin proceeds to expose the weaknesses in their arguments.

The body cannot be the soul for the reason that man seldom considers his self to be the same as the body ; on the other hand, he speaks of the body as his, as something belonging to him. The residual element which is left over after the elimination of the not-self and which exercises ownership must be the soul.¹

“உடலின் வேறுபிரை நிந்த

வுடலன்றோ ஷுணர்வ தென்னின்”² எனவும்

“தோற்பாவைக் கூத்துந்தொல்லை

மரப்பாவையியக்கமும்”³

“உளதில தென்றலின் எனதுடலென்றலின்

ஐம்புலனோடுக்கம் அறிதலின் கண்படில்

உண்டி வினையின்மையின் உணர்த்த உணர்தலின்

மாயா இயந்திர தனுவினுள் ஆன்மா”⁴

The view that the senses themselves constitute the soul does not bear scrutiny ; because each of the senses can furnish only one specific kind of awareness, and because they lack self-consciousness, while the soul experiences all the sensations and is self-conscious.⁵

“ஓன்றறிந்த தொன்றறியா தாகி யுடன் மன்னி

யன்றும் புலனாயவ் வஞ்செழுத்தை—யொன்றறித

லுள்ளதே யாகி லதுநீ தனித்தனிகண்

டுள்ளலவை யொன்றல்லை யோர்.”

Against the identification of the soul with the senses, it is also urged that in dreams when the senses are in abeyance there is consciousness, and this must be impossible if the senses were themselves the soul. The soul is distinct from the senses, but uses them as its instruments.

1. S. J. B. III argument

2. சித்தியார் — சுபக்கம் 188

3. “ ” 214

4. சிவஞானபோதம் — 3-ம் சூத்திரம்

5. S. J. Siddhar III V. 3.

The soul cannot be identified with the subtle body either ; for, if the subtle body were the soul, dreams must be vividly recalled ; but they are indistinct and something recollects them with more or less clearness and contrasts them with waking experiences.

The antahkarana is identified with the soul on the flimsy ground that the terms *Citta*, and *Jiva* are used interchangeably.¹ But the soul must be different from the antahkarana, even as it is different from the external senses on which it depends for its material.² Besides, the soul which is conscious of its activities cannot be identified with the antahkarana which is non-intelligent and which is unaware of its activities, such as doubting.³

“உருவுணர் விலாமை யானு மோரொரு புலன்களாக
மருவின் றறித லானு மனாதிக டம்மின் மன்னித்
தருபய னுகர்த லானு முயிர்சட மாதலானு
மருவினை யுடலுளாவி யறிவின லறியுமன்றே”

சிவப்பிரகாசம் 53.

“கண்டறியு மிவ்வுடலே காட்டொடுங்கக் காணாதே
உண்டிவினையின்றி உயிர்த்தலால்—கண்டறியும்
உள்ளம் வேறுண்டாய் ஒடுங்கா துடனண்ணில்
உள்ளதாம் உண்டிவினை ஊன்”

சிவஞானபோதம் 3, 5

One section of the materialists contends that if the subtle body cannot be the soul on the ground that it is present only in the dream condition, *prāṇa* (vital breath) which is present althrough life may well be identified with the soul. Against this view it is urged that if *prāṇa* were the soul, it must cognise the world and experience pleasures and pains in sleep as in the waking state. Since it is not so, it follows that

1. S. J. B. III argument ; S. J. S. III V. 3

2. S. J. B. I

3. S. P. V. 53 ; S. J. B. IV argument I. V. I

these functions exist for the sake of something else which could exercise or desist from exercising these functions according to its pleasure.¹

“அறிந்திடும் பிராணவாயு வடங்குதல் விடுதல் செய்தா
லறிந்திடா துடலுறக்கத் தறிவின்மை கரணமின்மை
யறிந்திடு முதலையாகி னதுநிற்கக் கரணம்போகா
வறிந்திடும் பிராணன் றன்னை யடக்கியும் விட்டுமான்மா”²

The Buddhists who resolve the soul into a flow of conscious states or an aggregate of fleeting *tattvas* (*tattva samūha*) are on no better ground; because without an underlying substance present through all the flow and which lasts through states of sleep and lapses of consciousness personal identity would be impossible.³ Thus it is concluded that there must be an entity which is distinct from the body, senses, mind, vital breath, the stream of conscious states, which speaks of the body as its possession, which considers dreams as its experiences and which maintains its identity and continued existence through changing states and through lapses of consciousness. In the very act of eliminating the non-self, its existence is proved. It is an indubitable fact.

All this is only negative declaring what the soul is not. Coming to a positive characterisation, the Siddhāntin says that the soul is a spiritual entity that exercises three functions of *jñāna* (knowing), *ichchā* (feeling) and *kriyā* (action). But on account of the three *malas ānava, māyā* and *kārma*—, its knowledge and power become considerably limited and it is subjected to suffering. *Ānava* is an innate impurity which could be called “original sin” only with a good deal of straining of language. From beginningless time it is associated with souls just as husk is united to the grain or verdigris to copper.

1. S. J. B. Cirrurai pp. 85—86

2. Siddhiar. Supaksam 3-4

3. S. J. B. III argument 5, S. J. S. III. V. 4; S. P. II 53

“ நெல்லிற் குமியு நிகழ் செம்பினிற் களிம்பும்
 சொல்லில் புதிதன்று தொன்மையே — வல்லி
 மலகன்ம மன்றுளவாம் வள்ளலாற் போன்வா
 ளலர் சோகஞ் செய்கமலத் தாம்” எனவும்,
 “ மும்மல நெல்லினுக்கு முகையோடு தவிடு மிப்போல் ”
 எனவும்,

“ நெல்லின் முகை தவிடுமிபோ லநாதியாக
 நிறுத்திடுவ ரிதுசைவ நிகழ்த்துமாறே” . சிவப்பிரகாசம். 25

“ நெல்லுக் குமி தவிடு நீடு செம்பிற் காளிதமும் ”

போற்றிப்பஃருடை 6

“ ஆணவம் மாயையும் கன்மமும் ஆம்மலம்
 காணும் முகைக்குத் தவிடுமி ஆன்மாவும்
 தாணுவை ஒவ்வாமல் தண்டுலமாய் நிற்கும்
 பேணுவாய் மற்றுநின் பாசம் பிரித்தே ”

திருமந்திரம் 2192

Due to this impurity, the pervasive (*vibhu*) ātmā appears as atomic. But the malas that envelope the soul are no part of the soul ; since it is essentially pure. For, if they were essential features, they could never be cast away and release would for ever become an impossibility.

அனாதி சிவரூபமாகிய ஆன்மா
 தனாதி மலத்தா ற் றடைப்பட்டு நின்றது
 தனாதி மலமும் தடையற்ற போதே
 யனாதி சிவ ரூபமாகியவாறே.

“The soul which, in its essential nature, is of the form of Śiva stands greatly hampered and conditioned by association with mala, original impurity ; and the moment the restrictions imposed by the malas are removed, the soul assumes its resplendent divine form.”

A special feature of the Śaiva Siddhānta theory of the soul is that it is a strange blend of *sat* and *asat*. In other words, it partakes of the nature of the things with which it

happens to be associated at the moment. ¹ (சார்ந்த தன்
வண்ணமாம் செயல்). When it is deeply implicated in ānava, it
is asat ; when it basks in the sunshine of divine grace, it is
sat. Just as the eye is neither light nor darkness, the soul is
neither sat nor asat, neither God nor matter. It is neither
changeable like māyā, nor unchanging like God.

சத்திது என்ற சத்துத் தானறி யாதசத்தைச்
சத்தறிந் துகல வேண்டா அசத்திது சத்திதென்றோர்
சத்திருள் ஒளிய லாக்கண் தன்மைய தாம்அசத்தைச்
சத்துடன் நின்று நீக்குந் தன்மையாற் சதசத்தாமே.

—Umāpati Śivācārya

Though pure as it drops from the clouds, water changes in
hue and value with the nature of the land on which it flows.
Similarly, though intrinsically pure, the soul is shaped by
its associates—sat and asat. Placed between God and
ānava, it is drawn now to the one, now to the other.

“ அப்பு என்றும் வெண்மையதாயினும் ஆங்ஙன்
நிலத்தியல்பாய்த்
தப்பின்றியே குணவேற்றுமைதான் பல சார்தலினால்”

Being completely overwhelmed by ānava in the kevala
avasthā, it is asat. In the worldly state (sakala avasthā),
it is distracted between sat and asat and is *sādasat* ; in
moksa it is wholly immersed in divine love and is therefore
wholly sat ; for as long as the faintest trace of impurity
lurks, beatitude is impossible. The soul is like a crystal
which wears different aspects in accordance with the nature
of the adjacent objects. Its inmost core, however, is
immutable.

“ பன்னிறமே காட்டும் படிகம்போ லிந்திரியம்
தன்னிறமே காட்டும் தகைகினைந்து—பன்னிறத்துப்
பொய்ப்புலனை வேறுணர்ந்து பொய்பொய்யா மெய்
மெய்ப் பொருட்குத் தைவமாம் வேறு” [கண்டான்
சிவஞானபோதம் 8—3]

Though possessed of the ability to know, to desire and to do, the soul lacks the power of energy to exercise these functions. When *māyā* activated by *cit-śakti* of the Lord supplies this energy, the soul begins to know, to feel and to will. Endowed with senses, mind and other accessories which are all the evolutes of *māyā*, the soul perceives what is subordinate to it, but fails to comprehend either itself or God. Hence, the Lord through His *arul-śakti* leads it up to a knowledge of the Deity. Thus, at no stage does the soul acquire knowledge all by itself. While in bondage, it is dependent on the senses, mind and the like, in *mukti* it is dependent on divine grace. Either it depends on external matter or on God.

The functions of *āṇava* and *māyā* are thus opposed; *āṇava* obscures, while *māyā* illumines. The former binds, but the latter liberates. But the illumination and liberation proceeding from *māyā* are quite limited. The knowledge that *māyā* makes possible is delusive.

During the earthly state, man's knowledge is naturally fragmentary, since the senses and other instruments of knowledge have a limited range and are somewhat delusory. Without a proper sense of values, the soul is attracted by some things and repelled by others. Thereby it comes to perform good and bad deeds, which inevitably lead to pleasurable and painful experiences. Hence the bond of karma. Thus, the scene set for the working out of karmas is utilised for forging further links to the chain of *samsara*.

Receiving these gifts, our hearts must be filled with gratitude for the Lord; but instead, we scarcely think of Him and contemplate Him, because of our delusive knowledge. Considering the world and its fading joys as ultimate, we fix our thoughts on these. It is indeed hard to

extricate ourselves from the thought that they are ultimate and to use them for attaining real and lasting bliss. Realising the evanescence of the world and the eternal bond of God's love, man must seek real joy in serving the Lord. The vicious circle of karma could not be broken without the Lord's grace. Out of compassion for the soul tossed about from birth to birth, the Lord appears in the guise of a guru (preceptor) and initiates the soul. Thus set on the right road, the pilgrim gradually progresses to higher levels and comes to long for the day when he would be united to God, as he is now united to āṇava.

ஆணவத்தோ டத்துவித மானபடி மெய்ஞ்ஞானத்
தாணு வினோ டத்துவிதஞ் சாருநாள் எந்நாளோ.

--- தாயுமானவர்.

The ātman is compared to the eye ¹ which at all times depends on light for vision. In cases of refractive trouble it also stands in need of eye glasses to correct the defect. When there is a cataract, neither light nor glasses will be sufficient. In addition to these, the help of a competent ophthalmic surgeon is necessary to remove the cataract. God is likened to the sun which dispels darkness and gives light to enable the eye to see. Māyā corresponds to the glasses which afford temporary relief to defective sight. God's grace answers to the surgeon who eradicates the defect.

The soul then, though a distinct entity, is dependent upon the Lord. God is the life and the soul is His body. The soul is not a particle of the Lord, nor a spark from the Deity. Neither is the soul a reflection or shadow of the Supreme Reality. It is not the product of deluded fancy like the silver perceived in a shell. ² Surely, it is neither a non-entity, nor a fiction.

1r Sivaprakasam 57, 58.

2, Siddhiyar, Parapaksam. 8

“சிவன் சீவனென்றிரண்டுஞ் சித்தொன்றுமென்னிற்

சிவனருட்சித் திவனருளைச் சேருஞ்சித் தவன்ருன்
பவங்கேடு புத்திமுத்தி பண்ணுஞ்சித் திவற்றிற்

படியுஞ் சித் தறிவிக்கப் படுஞ்சித்து மிவன்ருன்
அவன்ருனே யறியுஞ்சித் தாதலினு விரண்டும்

அணைந்தாலு மொன்றுகா தநந்தியமா யிருக்கும்
இவன்ருனும் புத்தியுஞ்சித் திவனாமோ புத்தி

யீதுவசித்தென் றிடிவனாக் கிவனு மசித்தாமே”

சித்தியார். — சுபக்கம் II, II

Belonging to the same category of spiritual reality, it is intimately related to the Lord, though distinct from it. Souls do not originate from God any more than consonants arise from vowels. Though an ultimate and unique centre of experience, man cannot exist except in God. The souls are eternal and uncreated. But self-existence does not imply absolute existence ; it is eternal and yet dependent. He commits sins, because he has not understanding enough to see that his good lies in obeying the will of the Lord, in serving God and to note the consequences of sin. On philosophic grounds, this view seems preferable to the theory that souls are created at a particular time. One advantage is it invests the souls with sufficient freedom and moral responsibility. A second is it accounts for evil quite satisfactorily and frees God from the charges of partiality and cruelty.

.. Souls have been classified in many ways. One such classification is on the basis of the measure of perfection achieved. The *paramuktas* (the completely liberated) ; the *jīvanmuktas* (those liberated while yet in the embodied state) ; the *adhikāramuktas* (those with a craving for power which naturally prevents the higher state) ; and the *aparamuktas* (those who have failed to reap the fruits of jñānamārga). A more familiar classification of souls is into

sakalas pralayakalas and *viññānakalas*. The first refers to those who are subject to all the three bonds of ānava, māyā and karma. The pralayakalas are those for whom māyā has been dissolved during cosmic rest. They will have to work out ānava and karma in a fresh world.¹ The viññānakalas are those who are to be freed from ānava alone. They reside in worlds created by śuddha-māyā. This reminds one of St. Paul's classification of souls into carnal, psychical and spiritual.

In its onward march the soul passes through ten stages familiarly known as *daśakārya-tattva-rūpa* ; *tattva-darśana* ; *tattava-śuddhi* ; *Ātma-rūpa* ; *Ātma-darśana* ; *Ātma-śuddhi* ; *Śiva-rūpa* ; *Śiva-darśana* ; *Śiva-yoga* and *Śivabhoga*. These are experienced in the Śuddha-avasthā after the pilgrim has progressed sufficiently in the path of jñāna. These stages in the spiritual evolution may be briefly stated as follows. In the initial stage the soul realises that the thirty-six tattvās are different from itself. Subsequently it realises that they are the modifications of māyā and so could be comprehended once the nature of māyā is understood. Then, it rises above pāśajñāna (knowledge gained in and through the evolutes of prakṛti). In the next stage, through grace the soul gets freed from ānava and realises its true nature as cit. Then it sheds egoism. This leads to an understanding that its actions are due to the influence of pāśa. Then it abides in the firm faith that the Lord will save. At the next stage the soul perceives Śiva everywhere. From this the next step is feeling the influence of Śiva and becoming assimilated with grace. The final stage of transcendental felicity is God-love.

1. S. J. B. VIII 2. 1.

IV

The World

Māyā is the substrate of the universe, its material cause. The term Māyā signifies the principle from which the world evolves and into which it returns. It is derived from the words மா and யா meaning respectively involution and evolution. Formless, indestructible and eternal, it is a distinct and ultimate principle ; it does not owe its existence to any other thing. Unlike the Vedāntin who is unable to describe it as neither real nor unreal, the Siddhāntin considers it real and objective. The soul needs energy for exercising its cognitive and conative abilities. This energy is supplied by māyā. Besides supplying the energy, māyā also furnishes the tools for using the energy. viz. the physical and mental powers, an environment to live in and objects to enjoy. The handiwork of Māyā, thus, includes *tanu* (the physical body), *karaṇa* (the mental organs) *bhuvana* (worlds), and *bhoga* (objects of enjoyment). It is at once the macrocosm and the microcosm.

மாயையே யுடலுமாகு மாயையே கரணமாகும்
மாயையே புவனமாகும் மாயையே போகமாகும்
மாயையே பொறிகளாகு மாயையே புலன்களாகும்
மாயையே யண்டபிண்டம் யாவையு மாயையாமே.

In a word, māyā provides the scene whereon the drama of human history is to be enacted. But being in itself inert, māyā needs to be activated by the śakti of God. Though capable of motion, it cannot move of itself. It is set in motion by God. Like the potter, the Lord, the great Artificer, uses māyā as the material cause and cit śakti as the instrumental cause.

“தாரிய காரணங்கண் முதறுணை நிமித்தங்கண்டாம்
பாரின் மண்டிரிகை பண்ணுமவன் முதறுணைநிமித்தம்
தேரின் மண் மாயையாகத் திரிகைதன் சத்தியாக
ஆரியன் குலாலனாய்கின் ருக்குவ னகில மெல்லாம்.”

சித்தியார்—சுபக்கம் 1, 18.

Māyā cannot act except under the Lord's direction. This is an important point of difference between the Siddhānta and the Sāṅkhya conception of evolution.

The Siddhāntin rejects abhinnaṇimittopādāna-kāraṇa. The text speaking of universal knowledge proceeding from the knowledge of the One must be understood as emphasizing immutability. The relation between God and māyā is that of the owner and the owned.

என்னையிது எனின் உலகுக் குபாதானமில்லை
இறைவனலதெனின் அசித்துச் சித்தினிடத்துதியா
மன்னியுளதேல் முதல்வன் என்கொல்என்னின்-
மாயைதான் அசித்துருவாய் மருவமாட்டா(து)
அன்னவனும் இதுவொழிய ஆக்கமாட்டான்
அசத்தனும் எனின் அதுவும் அவன்போல் நித்தம்
முன்னவன் அவ்வசித்தைவிரித் தெவையும் ஆக்கும்
முதன்மை அது கொடுத்ததென மொழிந்திடாரே

Sivaprakāśa, St. 23

If it is asked : What is this māyā ? the answer is it is the substrate of the universe. If it be said, “No, this substrate is God”, the reply is the unintelligent world cannot proceed from the intelligent Lord. The question may take the form : What is the need for a God, if māyā itself evolves into the world ? The reply is, being unintelligent, māyā cannot itself develop into forms and substances. Should one argue that the Lord who cannot create without māyā cannot be omnipotent, it may be said in reply that though māyā is as eternal as God, it is God

who is master, and who wills to create the diverse forms He pleases. Māyā cannot be said to invest God with His Lordship.

Why is not creation homogeneous, but diversified as birds, beasts and men? The diversity is due to the varied karma. If karma can account for creation, why posit a God? The answer is: it militates against the fact that the souls are devoid of the intelligence and freedom necessary therefor. Hence there is no ground to infer that either the malafettered souls nor unintelligent māyā could account for the world without a God to set the machinery in motion.

படைத்த தொருபடியின்றிப் பறவைபசு நரராய்ப்
பண்ணியதென் முன்னேவினைப் பான்மையென்பார்
அடுத்தவினையுளதாயின் இறை ஏன் என்னில்
அசேதனம் மற்றவையாவிக் கமைத்ததாகும்
எடுத்தவினை உருவுறுவ துயிரேல் தானே
இருவினைக்குத் தக்கவுடல் எய்துமென்னில்
சடத்திரளும் அகர்த்தாவாய் அறிவொன்றில்லாத்
தன்மையனுங் கூடவொரு சங்கையின்றே.

Sivaprakāśa, St 24

The Lord not only sets māyā on a career of evolution, but also guides the process. This is not inconsistent with the evolutionary conception popularised by modern science.

It is usual to speak of *suddha māyā*, *asuddha māyā* and *prakṛti*. The first is māyā in the primordial state; the second is māyā when it is mingled with mala and karma. It causes pleasure and pain and occasions imperfect knowledge. The world proceeding from it is *asuddha prapañca*. Māyā in the gross state is *prakṛti māyā*. It corresponds to *Prakṛti* of the Sāṅkhya system. The following stanza gives a description of impure māyā.—

உருவாதி சதூர் விதமாய் ஒன்றென் றெவ்வா
 உண்மையதாய் தீத்தமாய் ஒன்றாய் என்றும்
 அருவாகிக் கன்மமார் அணுக்கள் யார்க்கும்
 ஆவாரமாய் அசித்தாய் அசலமாகி
 விரிவாய் தன் செயலின் வியாபியாய் எல்லாம்
 விரிந்தவகை புரிந்தடைவின் மேவியவை ஒடுங்க
 வருகாலம் உயிர்களுெல்லாம் மருவிடமாய் மலமாய்
 மன்னியிடும் அரனருளால் மாயை தானே.

—Sivaprakāśa St 22.

The soul gains knowledge only through the products of māyā ; otherwise, the soul must remain enveloped in darkness. But the knowledge it affords is only pāśajñāna, knowledge of the physical world, and not of the soul or of God. Further, the knowledge that māyā provides is often mistaken, delusive and often riddled with doubts and uncertainties. Since it occasions delusive knowledge binding the soul to earthly existence, it is called a mala, an imperfection and pāśa (fetter). Despite its usefulness in providing the souls with knowledge of some kind, being pāśajñāna, it is an evil ; it is a dim light which makes one confuse the wrong for the right. At the time of pralaya, the soul is steeped in ānava ; it is in a state of torpor. From that it enters into a new state, is associated with a body formed of māyā. It enters a prison house as it were. Surrounded by a host of objects, the soul is seduced, invited to identify itself with them. The *tattvas* out of which the body is formed support the allurements of the outer things. Māyā thus causes the soul to be disturbed through excitement of desire and aversion, joy or sorrow, compels the soul to come under the law of karma and delivers it to transmigration. Thus, māyā is a fetter which afflicts the soul in the most direct way and is found and known by the observant soul earlier than karma and ānava.

Impure māyā, also known as Mohinī, is formless, inert and unintelligent. From it proceed diverse reals which give

rise to bodies, instruments, the worlds and objects. It causes delusion to souls. At pralaya it provides a resting place to souls and is also their bondage. All its actions are activated by the Lord.

Śuddha māyā, alternatively known as Bindu, Kuṭilai, Māmāya and Kuṇḍalini, causes pleasure, affords true knowledge and accounts for the undefiled prapañca. It is mid-way between Śiva which is pure and matter which is unconscious

The evolutes of Māyā are called tattvas. Those coming from Śuddha māyā are naturally the Śuddha tattvas. The jñāna Śakthi of the Lord acting on Śuddha māyā produces nāda, also called Śivatattva, since Śiva Himself is the ādi-devata, the ruling god of nāda. Knowledge characterises this tattva. From nāda proceeds bindu. Its presiding deity is Śakthi ; it is characterised by activity. Sadākhyā is the next evolute. Jñāna and Śakthi in equal proportions are its features. Sadāśiva is the ruling deity. Maheśwari is the next evolute. It is marked by excess of kriyā śakti and less of jñāna. Śuddhavidyā is the fifth evolute, where knowledge dominates.

உன்னலரும் பரசிவன்தன் அருளாலே நாதம்
உதிக்கும் மிகுங் குடிலைதனில் விந்துவரும் நாதந்
தன்னில் அதிஞெளி வளரும் சதாசிவராம் அவ்வில்
தயங்கவரும் ஈசர்வித்தை தனை அளிப்பர் அதனால்
மன்னுவார்இவ் வகைஐவர் வாய்மையினால் முன்னே
வந்திடுமென் றுரைசெய்த விந்துவழா வகையே
முன்னுதவும் சூக்குமாதி ஒருநான்கும் என்று
மொழிந்திடுவர் அருங்கலைகள் முதிர்ந்துளோரே.

—S. P. 21 verse

Though impure, asuddha māyā is capable of removing impurities, ānava, from souls. Like the clearing nut, it removes defilement.

எழுமுடல் கரணமாத் இவைமலம் மலமலத்தாற்
கழுவுவ னென்றுசொன்ன காரண மென்னை என்னில்
செழுநவ அறுவைசாணி உவர்செறி வித்தழுக்கை
முழுவதுங் கழிப்பன்மையை கொடுமலமொழிப்பன்

முன்னோன்.

நித்தமாய் அருவாய் ஏக நிலையதாய் அகிலத்துக்கோர்
வித்துமாய் அசித்தா யெங்கும் வியாபியாய் விமலனுக்கோர்
சத்தியாய்ப் புவனபோகந் தனுகரணமும் உயிர்க்காய்
வைத்ததோர் மலமாய் மாயைமயக்கமும் செய்யுமன்றே.

—Siddhiar-Supakṣa 142 & 143.

The Pure one cannot act on impure māyā. The deities resident in the Śakti tattvas act on impure māyā and make it evolve kāla, niyati and kalai. Kalai, in its turn, produces vidyā and rāga. Distinction of time into past, present and future is very helpful to souls. Niyati arranges for the distribution of the fruits of actions. Kalai, with its twin offspring - vidyā and rāga- helps in the attainment of knowledge and engenders a desire to reap the fruits of karma. The five evolutes commencing from kāla are the *pañca-kañcukas*, the fivefold sheaths forming a constant attendant right through the embodied state. By regulating knowledge, desire and action, they serve in the fight against the powers of āṇava. The soul in conjunction with this five-fold tattvas making for worldly experience is called *puruṣatattva*.

Prakṛti māyā, constituted of the three guṇas, sattva, rajas and tāmas, occasions citta, buddhi and ahankāra. which respectively cause investigation, organization of knowledge and egoism. These three constitute the cabinet ministers, as it were, with buddhi as the premier and the soul as King.

“ அந்தக் கரணமவற்றினொன்றன்றவை ”—S. J. B. 49

The Goal of Life

The supreme goal of life is the attainment of vidu. The wayward soul having wandered far and wide and tasted the joys and sorrows of the world, gets disillusioned, feels sincerely for its folly and error, tries to make amends and finally comes to its true home to experience perfect peace, tranquility and unsurpassed bliss. Thus the goal is not conceived in a negative fashion as the removal of malas, but as the positive attainment of supreme bliss that will endure ever afterwards. No lapse from that condition is ever likely. Śivasama-vādins and Ātmānanda-vādins consider that the goal consists merely in the removal of mala ; but to the Siddhāntin it signifies the experience of the swelling tide of Śivabhoga.

உள்ள மலரீங்கி யோங்கு சிவானந்த
வெள்ளந் திளைத்ததுவாய் மேவுதலே—கள்ளவிற்புங்
கொத்தார் விரிசடையார் கூறு சிவாகமத்திற்
சித்தாந்த முத்தியெனத் தேறு.

—Mukti Nīscaya.

The malas persist ; but their potency to cause mischief is gone. They only serve to heighten the experience of bliss. Prior entanglement in ānava makes the experience of divine communion all the more welcome.

முத்திதனின் மூன்று முதலும் மொழியக்கேள்
சுத்தஅனு போகத்தைத் துய்த்தல்அனு—மெத்தவே
இன்பங்கொ டுத்தல்இறை இத்தைவினை வித்தல்மலம்
அன்புடனே கண்டுகொள் அப் பா.

—Unmai Vilakkam

In this experience the soul is so closely bound with the object of experience that it is said to attain advaitic union

with Śiva. The expression 'advaitic union' calls for explanation. Far from denoting the annihilation of the soul, it signifies the attitude which makes one feel and act as if finite personality did not exist. The soul persists ; but it is no longer associated with limitations and imperfections. It bends its will to that of the Lord. The light of the stars is invisible in the radiance of the sun ; but, on that account, the existence of the stars is not denied. Even so the indistinguishability of the soul in the ecstatic experience is no proof of its extinction. In the words of an eminent contemporary thinker there is "no loss of personality, but loss in divine personality."

During earthly life, the soul is in union with āṇava ; but neither party to the relation is destroyed. In the same manner, in mukti the soul and God are in intimate association, but neither of them is lost. Their individuality and value are conserved. When the words *tāl* (தாள) and *talai* (தலை) combine, the resultant compound *tāḍalai*, (தாடலை) cannot be treated as a single word or as two words. It is a case of two in one. The soul places its head (*talai*) before the blessed feet (*tāl*) of the Lord and realises its true nature of dependence. Mokṣa signifying ecstatic union of the soul with the Lord is likewise a relation of two in one. Each party to the union retains its nature. The Lord is the source of bliss ; and the soul drinks from this fountain.

Words are inadequate to portray the mystic experience. It begs description, and yet the mind must needs attempt to comprehend it. The descriptions given by saints and sages are but faint echoes of the ecstatic joy of *Śivānubhava*.

The Ārvāka ideal of sensual pleasure is wholly repugnant to the Śaiva Siddhāntin who considers the highest

spiritual bliss as the only legitimate object of human endeavour. Sensual enjoyment, if ever one could call it an ideal, is the very reverse of the Siddhāntic conception of a spiritual joy that knows no bounds and which never cloy.¹

The Buddhistic ideal of nirvāṇa is too negative to serve as an adequate incentive to noble effort ; hence it does not find favour with the Siddhāntin. When the five-fold skandhas which constitute the soul disintegrate there is nothing left of the soul to experience the fruits of the arduous training prescribed by the system². Nirvāṇa is not unjustly described as the 'heaven of nothingness'. The soul obtains deliverance from suffering by terminating itself. Unless the goal is represented as positive experience of everlasting felicity, it would be difficult to expect people to pursue the ideal with enthusiasm.

The Jaina conception of the ideal of life is not so repugnant as the Buddhist view ; for according to the former the released soul not only escapes from bondage to the body but also acquires a tranquil state and rests in peaceful bliss for ever. But the vulnerable point in the Jaina theory is their belief that the soul can attain mukti by its own effort. Shot through and through with karma, the soul cannot become a siddha, unaided by divine grace any more than a pot at the bottom of the well could rise up to the top all by itself.³

Being atheistic, classical Sāṅkhya too maintains that the puruṣa attains perfection without the aid of divine grace. Strangely, the Sāṅkhya more than any system stands in need of divine help ; for inactive puruṣa and unintelligent

1. S. J. S. V. V. 28—31

2. S. J. S. V. V. 38, 40

3. S. J. S. V. 14

prakṛti are wholly incapable of accounting for salvation. Further, the Sāṅkhya ideal of *Kaivalya* (isolation from prakṛti and its evolutes) or *apavarga* (freedom from the threefold suffering, *tāpatraya*) is negative. In so far as it considers jñāna (knowledge) the means to mokṣa, the Sāṅkhya bears some resemblance to Śaiva Siddhānta. But this similarity is merely superficial ; for the saving knowledge is the insight that the puruṣa is wholly different from prakṛti. This, in Siddhānta terminology, is only paśu-jñāna ; while the knowledge that leads to release is Pati-jñāna, (knowledge of the Lord and the soul's dependence thereon).

The Nyāya-Vaiśeṣika ideal resembles that of Buddhism in stating that the perfected soul is divested of all experience, pleasurable or painful. In fact, it is scarcely aware that it has reached the goal of life. A self that is unconscious is scarcely distinguishable from matter. The difference between soul and matter is virtually annulled. The liberated soul is said to become unconscious like a block of stone or wood (*pāśāna-kalpa*). Thus it is a spiritual conquest worse than defeat. This description of the goal is practically the same as the Buddhist conception of nirvāṇa, except for the admission of a continuously existing self. But there is no virtue in maintaining that the self continues to be when it is unconscious. Hence the Nyāya-vaiśeṣika is described as an *ardh-vaināsika*.

The Mīmāṃsā, in its earlier phase, held out the ideal of svarga, heavenly enjoyment ; later this ideal was replaced by mokṣa, where the soul persists freed, however, from all specific characteristics of the self such as knowledge, pain and pleasure. But neither ideal is acceptable to the Siddhāntin ; for the former is transient and the latter purely negative.

The Siddhāntin discountenances the view that the soul is really Brahman subject to limiting conditions and that it

becomes one with God, the moment māyā is dispelled. Though the soul and the Lord belong to the same category of conscious entities, they are far from being identical. In bondage as also in release, they are entirely different. By its association with ānava, the soul becomes ignorant, is subject to the trials and tribulations of samsāra, while the Lord is always omniscient and above the realm of change and limitations. Even in release, the soul, though no longer tainted by imperfection, occupies a subordinate position. Its knowledge is still inferior to that of the Lord. Just as a measure, even when filled to the brim cannot vie with the ocean, cannot take more than its capacity, the soul even in release when its little intelligence is replaced by a larger one does not become omniscient, in the sense in which the Lord is omniscient.¹ Divine intelligence is never prone to contraction². Even in release the soul depends on Śiva for knowledge. Just as the eye cured of its blindness still requires light, the soul freed from ānava still stands in need of God's grace.³ The subtle intelligence of Śiva is contrasted with the gross intelligence of the soul.⁴ Śiva is the adorable Lord ; the soul is the willing slave and devotee. It acquires several perfections ; but it could never assume the five functions of the Lord. The Lord is bliss illimitable ; the soul is merely the lover of this bliss.

Water acquires heat by contact with fire, but not its capacity to burn. Even so the soul acquires several perfections due to the grace of the Lord, but does not appropriate to itself the pañca-kṛtyas. The soul is subject to ānava, while the Lord is ever free. Thus, the fundamental

1. S. J. S. IV. V. 40

2. S. S. P. p. 61

3. S. J. B. Cu 28-29

4. " "

postulate of Śaiva Siddhānta is that soul (paśu) and Śiva (Pati) are of different natures. Hence the view that what was all along Brahman but which forgot its nature and later realised its true identity and attains oneness with Brahman is ruled out ; for it makes the astounding suggestion that Brahman undergoes misery. Besides, there is no need to *become* one, if Brahman and jīva were identical. Further, should it be insisted that they become identical, it could only be at the expense of one or the other.

Thus by a critical review of the rival views regarding mokṣa, the Siddhāntin is able to indicate the main features of his own account of the goal of life. It is a positive state of transcendental felicity,¹ of peace and rest, and not mere escape from the wearisome cycle of births and deaths. Being bliss of a pure, lofty and permanent kind, the soul needs no body to experience it. Mokṣa does not signify loss of personality ; nor need it necessarily mean experience at a definite geographical region.

VI

Practical Discipline

The course of discipline necessary for mokṣa is four-fold—*carya*, *kṛya*, *yoga* and *jñāna*. *Carya* signifies service to the Lord rendered by the limbs, vocal organs and mind. Whatever the aspirant does, says and thinks must centre round God. There is no divorce between secular duties and sacred duties. All duties are rendered as service to the Lord, so that they acquire a sanctity. This is known as the *dāsa mārga*, since the soul conceives of himself as a devoted servant of the Lord whom he tries to serve loyally and faithfully to the utmost of his capacities.

1. S. P. Verse 87.

தாதமார்க்கம் சாற்றிற் சங்கரன் தன்கோயில்
தலம்அலகிட் டிலகுதிரு மெழுக்கும் சாத்திப்

போதுகளுங் கொய்துபூந் தார்மாலை கண்ணி
புனிதற்குப் பலசமைத்துப் புகழ்ந்து பாடித்
தீதில் திருவிளக்கிட்டுத் திருநந்தவனமும்

செய்துதிருவேடங்கண்டால் அடியேன் செய்வ[து]
யாதுபணி யீரென்று பணிந்தவர்தம் பணியும்

இயற்றுவதிச் சரியை செய்வோர் ஈசனுலகிருப்பர்.

—S. J. Siddhiār 271

Carya reduces the power of *ānava*. Success in this stage of the discipline results in *sāloka*,¹ attainment of the abode of the Lord. The *Periāpurānam* is replete with stories of how the Śaiva devotees attained spiritual progress by dedicating their lives for the service of the Lord and His devotees (தொண்டர்கள், அடியார்கள்). Saint Appar is considered the best exemplar of this approach.

Kṛyā denotes a round of activities involving worship (*upāsana*). Since the devotee considers himself as the dutiful son drawn by ties of affection and regard to the service of the Universal Father, he spends all his time in serving the Lord in a more intimate and loving manner than at the initial stage. Hence this path is termed the *sat-putra-mārga*.² The result of this stage is reaching nearness of the Lord (*sāmīpya*).³ *Kṛyā* lays the axe at the sense of I-ness (*ahamkāra*) and “My-ness” (*mamakāra*).

புத்திரமார்க்கம் புகலில் புதியவிரைப் போது

புகையொளிமஞ்சனம் அமுது முதல்கொண் டைந்து

சுத்தசெய்தாசனம் மூர்த்தி மூர்த்தி மானம்

சோதியையும் பாவித்தா வாசித்துச் சுத்த

1. S. Siddhiār—Supaksam 270

2. “ ” 272

3. “ ” 270

பத்தியினால் அருச்சித்துப் பரவிப்போற்றிப்
பரிவினோடும் எரியில்வரு காரியமும் பண்ணி
மித்தலும் இக்கிரியையினை இயற்றுவோர்கள்
நின்மலன் தன் அருகிருப்பர் நினையுங்காலே.

S. J. Siddhiār 272 st.

Saint Sambandar is a well-known exponent of this mārga.

Yoga is *sakā mērga*, since the aspirant looks upon himself as a loving friend of the Lord. Withdrawing the mind from the distractions of the sense objects, the soul meditates on the Lord summoning the highest power of concentration. The fruit of this discipline is *sārūpya*, the attainment of divine attributes. Tradition has it that St Sundarar is the typical follower of this method.

Yoga involves eight steps (*angas*) :—*yama* (acquisition of moral qualities), *niyama* (cultivation of virtuous action), *āsana* (posture), *prāṇāyāma* (control of breath), *pratyāhāra* (withdrawal of senses and mind from distractions), *dhāraṇa* (concentration of mind on God), *dhyāna* (spiritual contact) and *samādhi* (spiritual experience). The first two steps stand for preliminary moral training. Of these, *yama* signifies the acquisition of the ten-fold moral qualities—non-injury, truthfulness, honesty, charity, kindness, purity of heart, forbearance, fortitude, devotion to duty and bodily purity. *Niyama* denotes the cultivation of moral habits, such as selfsacrifice; worship of God, repetition of mantras, liberality and austerities.

Carya, kṛyā and yoga can only lead to a lower type of *mukti* (*padamukti*) and not to release in the full sense of the term ; for concentration pre-supposes the use of the evolutes of *māyā* which cannot take the soul beyond the world born of *māyā*. Hence the three paths are only preparatory stages for the final stage of *jñāna-mārga*, otherwise

known as *san-mārga*. Its fruit is *sāyujya* (the bliss of divine communion). Saint Māṇickavāṣagar is reckoned the ablest exponent of this path

All scriptures with one voice assert that jñāna is the direct means to mokṣa.

= ஞானத்தால் வீடென்றே நான்மறைகள் புராணம்
நல்ல ஆகமஞ்சொல்ல அல்லவாமென்னும்
ஊனத்தார் என்கடவர் அஞ்ஞானத்தால்.....
உறுவதுதான் பந்தமுயர் மெய்ஞ்ஞானந்தர்ன்
ஆனத்தாலது போவ தலர்கழிர்முன் இருள்போல்
அஞ்ஞானம் விடப்பந்தம் அறும்முத்தியாகும்
ஈனத்தார் ஞானங்கள் அல்லாஞானம்
இறைவனடி ஞானமே ஞானமென்பர்.

—S. J. Siddhiār St. 279

The **four** vedas, the purāṇas and sacred āgamas assert that jñāna is the path to mokṣa. Bondage consists in being afflicted by ignorance. With the rise of knowledge that is true and absolute, ignorance vanishes, even as darkness disappears with the rising sun. When ignorance is dispelled and with that bondage, mukti results. The true knowledge that leads to this is no other than knowledge of the Lord.

ஞானத்தின் மிக்கவறநெறி நாட்டில்லை
ஞானத்தின் மிக்க சமயமு நன்றன்று
ஞானத்தின் மிக்கவை நன்முத்திகல்காவாம்
ஞானத்தின் மிக்கார் நரரின் மிக்காரே.—Tirumūlar.

There is no means superior to jñāna. No other path could lead to mukti. Great indeed are those who are proficient in true knowledge.

சன்மார்க்கம் சகலகலை புராணவேத
சாத்திரங்கள் சமயங்கள் தாம் பலவும் உணர்ந்து
பன்மார்க்கப் பொருள் பலவும் கீழாக மேலாம்
பதிபசுபாசம் தெரித்துப் பரசிவனைக்காட்டும்
நன்மார்க்க ஞானத்தை நாடி ஞான
ஞேயமொடு ஞாதிருவும் நாடாவண்ணம்
பின்மார்க்கச் சிவனுடனும் பெற்றிஞானப்
பெருமையுடையோர் சிவனைப்பெறுவார் காணே.

—S. J. Siddhiār 274

Each of these four paths is not to be taken as complete in itself; nor are they alternative means; they constitute different stages in one continuous process of spiritual development. Tirumūlar compares them aptly to the bud, the flower, the unripe fruit and the fruit respectively.

விரும்புஞ் சரியை முதல் மெய்ஞ்ஞான நான்கும்
அரும்புமலர் காய்கனிபோல் அன்றோ பராபரமே.

As already pointed out, the individual cannot attain mukti by his own effort unaided by the Lord's grace. In His boundless mercy, the Lord who has all along been an indweller now appears in the guise of a guru and lends a helping hand and initiates the soul into the path leading to the supreme goal. The individual, who has come to realise that wordly things are trivial and of no great moment and that there are things of lasting value, is taught that, by subjection to the savages of the senses, his life up to that moment has been wasted. Just as a prince brought up among hunters from infancy considers himself to be one of them, the soul brought up in the midst of the savages of the senses considers sense objects all important.

“ மன்னவன்றன் மகன் வேடரிடத்தே தங்கி
வளர்ந்தவனை யறியாது மயங்கி நிற்பப்
பின்னவனும் என்மகன்நீ என்று அவறிந்நிரித்துப்
பெருமையொடும் தானாக்கிப் பேணுமாபோல்
துன்னிய ஐயு புலவேடர் சுழலிற்பட்டுத்
துணைவனையும் அறியாது துயருறுந் தொல்லுயிரை
மன்னுமருட் குருவாகி வந்தவரினீக்கி
மலமகற்றித் தானாக்கி மலரடிக்கீழ் வைப்பன் ¹

Siddhiār-Supakṣa 8, 1.

Now it understands that they are trivial, fleeting and incapable of affording abiding satisfaction and are really an enemy of spiritual life; and it longs for attaining its true

nature. Thus disillusioned, the soul understands its nature, breaks away from its former associates and yearns for communion with the Lord of the universe. The urge for spiritual emancipation is quickened and the aspirant pursues the goal with great determination and zest till he attains the blessed feet of the Lord.

ஐம்புல வேடரி நயர்ந்தனை வளர்ந்தெனத்.....

தம்முதல் குருவுமாய்த் தவத்தினி லுணர்த்தவிட்.....

டன்னிய மின்மையி னரன்கழல் செலுமே.

S. J. B. Sutra 8

The initiation is effected in several stages according to the mental and spiritual progress of the souls. The initiation effected before entry into the path of *Carya* is called *Samaya dīkṣā*. By the Lord's gracious look (*nayana*), by spiritual touch (*sparśa*) and by impact of mind (*mānasa*), the Lord seeks to influence the soul and weaken the hold of *ānava*, *māyā* and *karma* respectively. By imparting instruction (*vācaka*) into the nature of the categories, the Lord attempts to correct the knowledge of the pupil. To rectify his conduct, the Lord teaches the pupil mystic formulas (*mantra*) embodying eternal truths. Occasionally, by granting a vision (*yoga*) of God, the longing for the perpetual rhapsody of divine communion is intensified.

The next instalment of initiation is provided when the aspirant has successfully completed *carya*, but has not yet entered upon *kriyā-mārga*. This is known as *viśeṣa-dīkṣā*, since it confers on the aspirant special accession of spiritual energy needed for the round of duties involved in *kryā*.

After the first three paths have been successfully traversed, the pilgrim develops a state of mental equipoise which enables him to meet pleasant and unpleasant experi-

ences as they come, without elation or fretting. Pleasures do not turn his head; nor do sufferings depress him. This condition of equanimity is called iru-vinai-oppu. This expression does not mean, as is sometimes thought, the cancelling of good and evil deeds, which is impossible. On account of the arduous training the soul has undergone, it gets the further reward of mala-paripāka, the ripening of karmas. The stage is now set for the requital of karmas speedily, so that the soul may be relieved of its huge load of karmas. Yet another reward is śaktinipāta. The term śaktinipāta is variously interpreted as the "cessation, of energy" (G. U. Pope), "the descent of śakti." Probably, the most satisfactory rendering is "the descent of God's grace." The surgeon waits for the wound to ripen before performing the operation; even so, before bestowing grace the Lord waits for the individual to grow in devotion through austerities, to develop mental equipoise and to shed the impurities (karma-mala.)

அடிமையை அளப்பர் போலும்
ஆவடுதுறை யனரே.

Tevāram.

After the soul has obtained the three-fold gains (ānma-lāpa) and has very nearly exhausted āṇva, the Lord bestows Nirvāṇa-dīkṣā, which fits the person to enter upon jñāna-mārga. Here the soul considers itself to be the consort of the Lord. The divine preceptor presents the ultimate truths to the eager pupil. This is the training proper of śravaṇa, manana and nididdhyāsana. The guru who is the very embodiment of wisdom instructs the pupil into the ultimate truths enshrined in the sacred texts. The pupil turns it over and over in his mind, until he is convinced of the truth of what he has been taught, viz. that the world is the product of māyā, that the soul is distinct from the senses, mind and the like and that it is, in its essential

nature, a spiritual entity which derives its being, sustenance and joy from the Lord with whom it is intimately united by bonds of true love. With the removal of all doubts and the rise of intellectual conviction, the aspirant meditates upon the truth until he intuitively apprehends the Lord. Thus it will be seen that the highest knowledge is gathered from the scriptures ; but it is verified in one's own direct experience.

When he sees the Lord all round and in himself, he realises his true nature as the channel of Divine Will. In submitting to the Divine will, he finds illimitable joy. This is *sāyujya*.

In concluding this summary account of Siddhānta thought and religion, it must be mentioned that this ancient system continues to move the hearts of millions, mould their lives and afford spiritual consolation and solace, because it presents a comprehensive system which attempts to reconcile many seeming contradictions; such as reason and authority, pluralism and monism, the claims of the workaday world and those of spirituality. While it admits a plurality of reals, it draws attention to the unity of organisation present therein. It inculcates a religion of love and discountenances external manifestations and pharisaic practices.¹ No separation is made between the sacred and the secular ; because such an artificial sundering robs either of its value. All life is sacred, God-centered. Everything we do is service of the Lord. Thus life secures a sanctity and an aim.

1. கங்கை யாடினென் காவிரி யாடினென்
கொங்கு தண்கும ரித்துறை யாடினென்
ஓங்கு மாகட லோதநீ ராடினென்
எங்கு மீச னெனாதவர்க் கில்லையே.

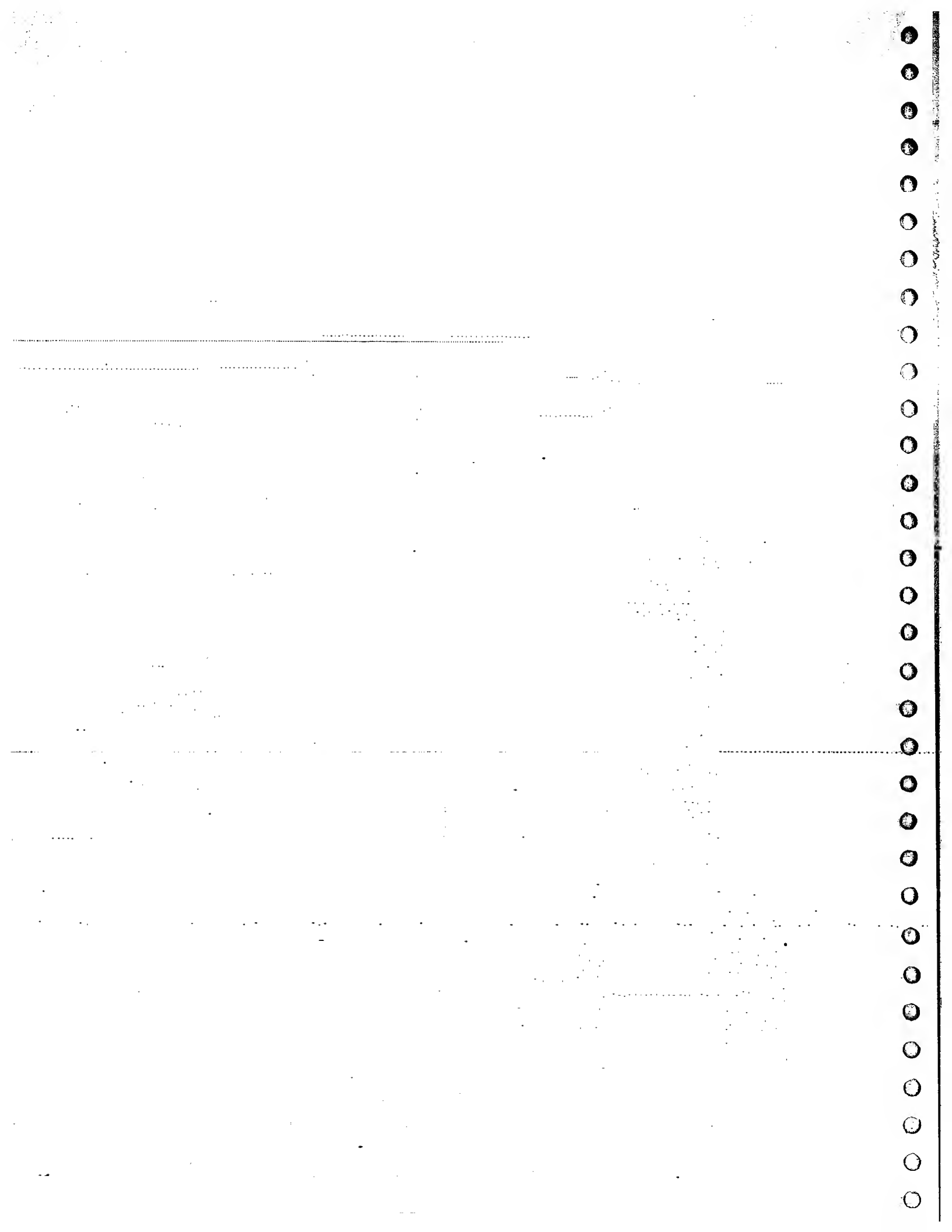
—Pāvanāśa : Tirukkuruntogai.

A more satisfactory basis for social ethics is hard to find. The conception of a God who loves all mankind, especially the weak and the sinning and who strives ceaselessly to wean them from their folly and wickedness, must make for brotherly love. If God loves all and is the Father of all and is present in all, man can have no foes, he can have no room for narrow loves and hates. The whole humanity must be one vast but wellknit family. This is the message of Saiva Siddhanta for our times.

எல்லாரும் இன்புற்றிருக்க நினைப்பதுவே
அல்லாமல் வேறொன் றறியேன் பராபரமே

Tāyumānār





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- 107-a. Vakisa Munivar : *Jnanamūrtam*

108. Valayamanda Swamy: *Picture about Śaiva Siddhānta*.
109. Do. *Siddhānta Pāda Vilakku Bāla Bodham*.
110. Vajra Velu Mudaliar, K. : *Lectures on Śaiva Siddhānta*, Tiruppanandal Mutt Endowment, 1951.
111. Vellai Varanan, K. : *Panniru Tirumurai Varalāru*.
112. Violet Paranjothi : *Śaiva Siddhānta in the Meikāṇḍa Śāstrā*.

Tiruvavāḍuturai Adheena Pandara Sastras

1. Dhakshina Moorthy Desikar : (i) *Dasakariyam* ;
(ii) *Upadesa Pahrodai*
2. Ambalavana Desikar : (1) *Dasa Kariyam* ; (2) *Sanmarga Siddhiyar* ; (3) *Sivakirama Thelivu* (4) *Siddhanta Pahrodai* ; (5) *Siddhanta Sikamani* (6) *Upaya Nittai Venba* ; (7) *Upadesa Venba* ; (8) *Nittai Vilakkam* ; (9) *Atisaya Malai* (10) *Namachivaya Malai*.
3. Isana Desikar (1) *Dasakariyam*.
4. Pin - Velappa Desikar : (1) *Pancakara Pahrodai*.
5. Velappa Desikar : (1) *Pancakara Pahrodai* ;
(2) *Jnana Pooja Vidhi* ;
(3) *Marabattavanai*.
6. Machu Chettiar : *Jnana-Pooja-Tiru - Virutham*
7. Sitrambala Nadigal : *Sivaprakasa Karuthurai Surukkam*
8. Tattva Prakasar : *Tattva Prakasam*.

9. Tiruvarur Kamalai Jnana Prakasar : Sivananda
Bodham ; Pirasada Kattalai
Attuvita Kattalai ; Siva Pooja
Ahaval ;

10. Jnana Sambanda Desikar : Paramananda Vilakkam ;
Siva boga Saram ; Sokka Natha Venba ; Mukti
Nichayam ; Tiri Padarta Rubadhi Dasakaria Ahaval.

11. Azhaghiya Citrambala }
Tambiran } Tiri - Padarta - Deepam
Stray works

(a) Meijnana Vilakkam : (b) Perun Tirattu : (c) Kurun
Tirattu : (d) Sivaprakasa Vilakkam : (e) Satamani
Malai : (f) Avirodha Undhiyar : (g) Tiruporur Sannidhi
Murai Tirattu : (h) Sivaprakasa Kattalai : (i) Suddhanda
Kattalai : (j) Tiruvalavai Kattalai etc. (k) Sivajnana
Deepam :

Dharumapura Adheena Pandara Sastras

1. Jnana Prakasar Dasa Kariyam, 2. Bodhananda
Siddhiyar. 3. Tiri padartha Roopadhi Dasa Kariyam.
4. Pati Pasa Para Panuval. 5. Sivananda Malai.
6. Sampradhaya Deepam. 7. Jnanabarana Vilakka Kural.
8. Siddhanta Nichayam. 9. Sadha Mani Kovai. 10. Para
Matha Sankalpa Paramopadesam. 11. Nirakaranam.
12. Para Matha Timira Bhanu 13. Sivanu Boga Saram.

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SOURCES OF SAIVA SIDDHANTA PHILOSOPHY

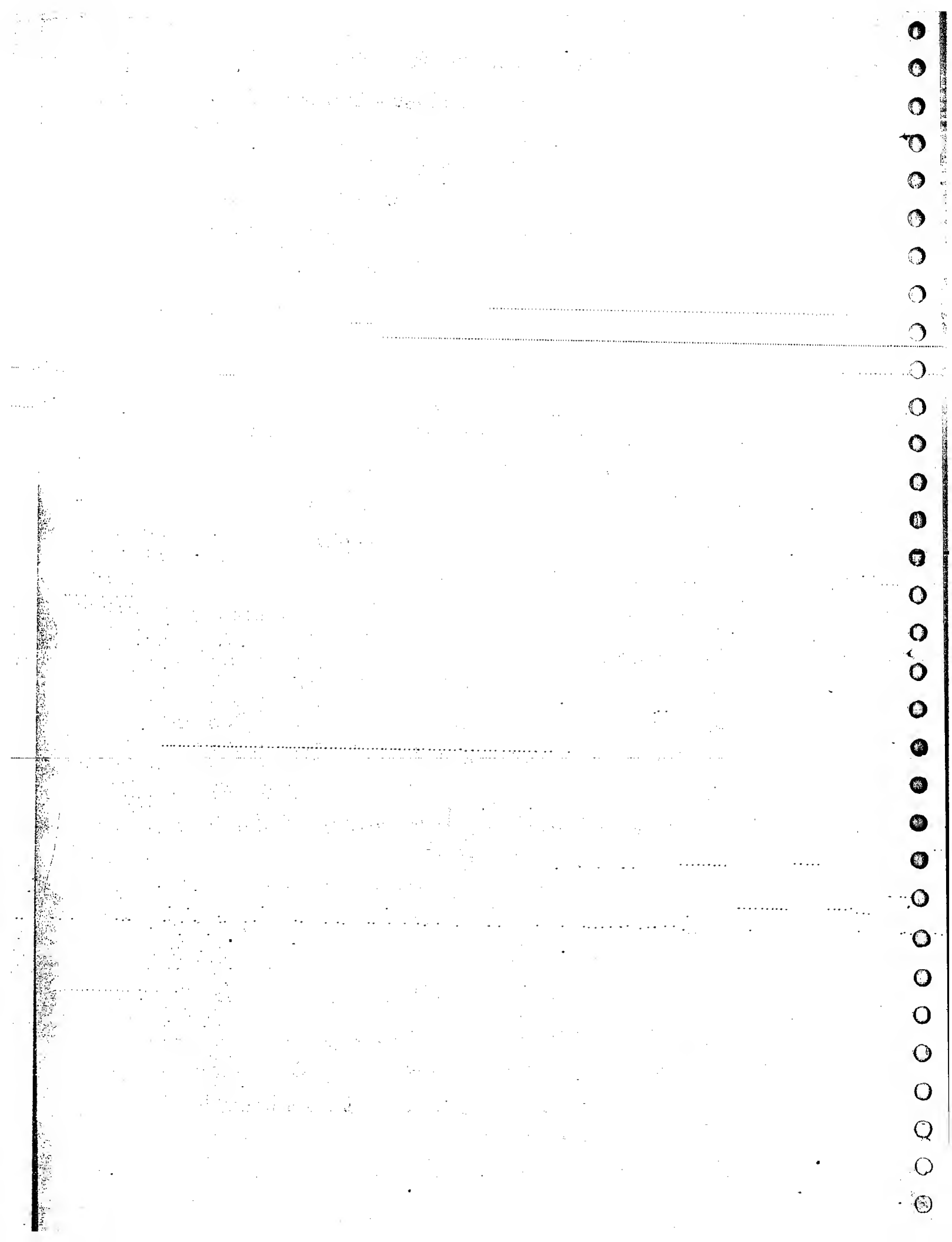
BY

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ANNAMALAINAGAR



Sources of Saiva Siddantha Philosophy

By T. S. Kandaswamy Mudaliar.

Religion which was once an object of all absorbing and reverent study by many a scholar of our holy land, has ceased to be so. Even our Pandits have directed their attention and study to other fields of knowledge. It has very little interests to modern scholars of our times. There is no chair in many of our Universities for any of our religions or for comparative religion and philosophy. I heartily thank the syndicate of Annamalai University which has its seat at Chidambaram a holy shrine, a place of pilgrimage and a place much loved and adored by millions of votaries of Sri Nataraja i.e. Lord Siva in eternal cosmic dance for admirably administering the trust endowed by the most munificent patron of religion and philosophy - His Holiness the Head of the Mutt of Thirupanandal.

The bulk of the people in South India are Saiva Siddanthins by persuasion and belief. Siddantham means true end. It denotes that system of thought or philosophy the tenets of which have been established beyond a shadow of doubt and beyond dispute. Lord Siva, who is not one of the Trinity but who is the one and the only Supreme Being is the God of the Saiva Siddhanthins. That branch of philosophy which treats about the various problems and tenets of Saivasim as practised by Saiva Siddanthins is called Saiva Siddantham. There are also other worshippers of Siva but their religion is far different from that of the Saiva Siddanthins even in fundamentals. Saiva Siddanthins are popularly called Saivites but their religion is called Saiva Siddantham which is different from other forms of Saivism. Siddantham means true or established religion.

The word means in logic that which is proved and established. Purvapaksham means a proposition which is refuted.

Saiva Siddantham is a very ancient religion, the origin of which is shrouded in the remotest past and goes far remoter than even the prehistoric period of man. The worship of Siva is referred to in the Epics of Mahabaratam and Ramayanam. The excavations of Mohanja Daro and Harappa have brought to light that the people who inhabited the indus valley several thousands of years ago before the birth of Christian era, worshipped Sivalinga and Nandi the sacred bull.

Sathanar (சாத்தனார்) the celebrated author of Manimekalai who lived in the beginning of the Christian era, has devoted a chapter for 'describing the various religions which were practised then in Tamilnad. He has therein vividly described how the heroine Manimekalai went to Vanji the capital of Chera Kingdom and Kanchi the capital of Thondainad, sat at the foot of spiritual and religious gurus of various religions in quest of truth and got profound knowledge and insight into the doctrines and tenets of the various religions which flourished during his time. Saiva-vathin was one among the religionists referred to by him. A tamil poet of the first century A.D. addressing a Tamilian King thus (Oh, King wind up your Royal Umbrella while you walk in reverence round the temple of the Supreme God with three eyes (Siva)).

In Silappadikaram, the immortal epic of the Tamils, its author Elango who is believed to be a Buddhist monk, refers to the temple of Siva as the holy temple of the God who transcends everything and whose body is uncreated (பிறவா யாக்கைப் பெரியோன் கோவில்)

It is held by the orthodox followers of Saiva Siddhantham, that their system is based primarily on Saivagamas. But by no means they repudiate the authority of Vedas. They equally accept the authority of the Vedas and call their philosophy as Vedantha Siddhantham or Vaidika Saivam. Saint Thayumanavar refers to it in the following words.

வேதாந்த சித்தாந்த சமரச நன்னிலைப் பெற்ற
வித்துகச்சித்தர் கணமே
ராஜாங்கத்தில் அமர்ந்தது வைதிகசைவம்
அழகிதந்தோ

It is also called Suddatdwaita philosophy by learned scholar St. Meikandar. The author of Sivagnana Betham is called Advaita Meikandar by Thayumanavar. Many eminent scholars are of opinion that the system of Saiva Siddhantham has been evolved by the Tamils themselves though it cannot be gain said that the system of philosophy has been influenced to a considerable degree by the Sivagamas in thought and language. The Agamas are said to be revealed words of God and the word indeed means the words which have come (out of God). The Agamas are sealed books to many. Even Eastern scholars did not direct their attention to a study of the Agamas. Sivagamas are twenty eight in number but many of them are mere names. Many of the Agamas which are now extant relate to ritualism or Karma Kanda. Umapathi Sivacharia has written a brilliant and illuminating commentary on one of the Upagamaspaushkara. The Agama like the Veda is divided into karmakanda and Gnana kanda. There are a large number of Upagamas corresponding to Upanishads. Mrigendra is one of such Upagamas. It is cited by Sayanacharya. As the mode of worship conducted in the temples of South India is based upon one or the other of the Agamas, Karma kandas alone are preserved to us.

Saint Tirumular says.

“வேதமோடாகமம் மெய்யாம் இறைவனால்
ஓதும் பொதுவும் சிறப்பு மென்றுன்னுக
நாதன் உரையின வநாடில் இரண்டந்தம்
பேதமதென்னில் பெரியோர் கபேதமே”

The Vedas and Agamas are both true, both being the word of the Lord. Think that the first is general in its nature, while the other is a particular or a special one. Both are words of God. When difference is found between the two on examination by the ordinary men the great ones perceive none. Sri Nilakanta the famous commentator in the Brahma Sutra says that he finds no difference between the Vedas and the Agamas. He says that the Veda itself is Sivagama.

Of the several commentators to the Brahma Sutras, Sri Nilakanta is the earliest. His commentary has been referred to by Sri Sankaracharya. It is surprising that his commentary is not known to many distinguished scholars. Sri Nilakanta is said to be a contemporary of Govinda Yogi, the guru of Sri Sankaracharya. His commentary is called Siwadwaita Bashya. Sri Nilakanta's doctrines as propounded by him in his commentary on the Vedantha Sutras are similar to those that are found in the Meikenta Sastras except those that relate to Parinama Vada. Sri Nilakanta differing from Sri Sankaracharya holds that the world has evolved out of God. This view of the Universe is shared by him along with Sri Ramanujam. But this view is rejected by Saiva Siddhantins. Sri Nilakanta is not a saiva Siddhantin. He is not an authority on Saiva Siddantha. Sri Nilakanta might have been well versed in the Agamas and with the help of his profound knowledge in them he would have written his commentary on the Brahma Sutras. The Tamils in South India have been from the very

earliest times worshippers of Siva and had developed a system of religion and philosophy popularly their own. Siva is derived from the Tamil word (செம்மை) Red by eminent scholars including Dr. CALDWELL. It means according to them the God who is red. Later on the word acquired a secondary significance, the God who is absolute good and causes the same to the souls. Gnana Kanda is the most important branch of knowledge whether in Agamas or in the Vedas. There is paucity of Agamic literature on this aspect of religion or philosophy. Even the small account of Agamic literature extant in South India is fragmentary and does not cover the entire field of Saiva Siddantha Philosophy. Barring the Agamic literature which is referred to above, Saiva Siddantha literature entirely consists of the Maikanda Sastras which were written by saintly and inspired authors in Tamil. As the religious and philosophic literature of Saiva Siddanthins is written in Tamil, as the Tamils have not taken any keen interest in the propagation of their sacred literature outside their little Tamil Nad and as even Western scholars took very little interest in studying the literature, the system of Saiva Siddantha philosophy is little known to the people outside Tamil Nad.

It is one of the cardinal tenets of Saivism that God alone is competent to speak with authority on the entire and comprehensive truths about religion. He takes a divine form of His own accord and out of His super-abundant grace. He reveals the mysteries of religion to the erring mankind. The Agamas are the revealed words of God. The principal Agamas are twenty-eight in number, while the Upagamas are more numerous. The Agamas and the Upagamas are written in Sanskrit. They deviate from the the path of worship laid down in the Vedas and adopt and advocate the worship of the sacred symbol in religious worship and in the acquisition of superb spiritual experience

they can hardly be over-estimated. As the worship of Sivalinga was particularly prevalent among the Tamils even prior to the prehistoric period, modern scholars are of opinion that the Saiva Siddantha philosophy is an original contribution of the Tamils and that they had themselves translated their ideas into Sanskrit as Agamas. Whatever might be said of the origin of Saivism it cannot be gain said that it has undergone slowly changes by the influence of the Vedas and Vedic religions of our land. Umapathi Sivacharaya classifies religions literature into two categories, the Vedic and Saivite scriptures.

Besides the Agamas alluded to above are the Meikanda Sastras which are fourteen in number and which are written in tamil which is not less hallowed or less adapted than any other language to express and convey spiritual wisdom and divine experience. All the fourteen books have been written by Saiva Saints under the inspiration of God Siva.

I shall refer to them in detail presently but before doing so, I wish to lay stress upon one fact that Saint Tiruvalluvar's immortal Kural is also an authority on Saivaism. Saint Tiruvalluvar has simply codified the ethical philosophy of Saivaism which was in vogue then, in a net-shell. His aim was to write a comprehensive Veda for all the Tamils without offending the religious sentiments of any one of the Tamils. He has therefore, studiously avoided any reference to anything parochial or polemical in nature. He has at the same time taken care not to omit any religious doctrines or tenet which is of universal application. When we analyse and investigate into the religious doctrines embodied in his book we find that they exhibit a very close resemblance to those of Saiva Siddantham. He is believed to have been a Saiva Siddanthin himself. Though every

religion in Tamilnad claims the saint to be its own Guru, yet no other religion except the Saiva Siddantham has proclaimed the sacred Kural as its accredited authority. Saint Uyyavanda devanayanar the author of Tirukkalitru-padayar has cited two remarkable verses of kural in his book under reference as his authority for certain ideas which are peculiarly Saiva Siddanthic in character.

“ சார்புணர்ந்து சார்புகெட ஒழுகின் என்றமையால்
சார்தரா சார்தரு நோய் ”

is one of the Kurals used by him in his verse

சார்புணர்தல் சார்புகெட ஒழுகின் என்றமையால்
சார்புணர்தல் தானே தியானமுமாம் சார்புகெட
ஒழுகின் நல்ல சமாதியு மாம்கேதப்
படவருவதில்லை வினைப்பற்று

Saint Tiruvalluvar has laid down as follows: If the soul perceiving the Divine Grace which has been its sole proof and support from time without beginning, with aid of the said Grace which is Sivagnanam i.e. deep meditation on Siva. If afterwards the soul gives up even its consciousness of meditation, it has indeed attained Samadhi. If the soul pursues the said course of conduct, its actions do not bind it nor cause any re-birth.

Another remarkable kural relied on by him is the following one.

“ வேண்டுங்கால் வேண்டும் பிறவாமை மற்றது
வேண்டாமை வேண்டவரும் ”

The verse in Tirukkalitru Padayar is given hereunder.

வேண்டுங்கால் வேண்டும் பிறவாமை என்றமையால்
வேண்டின ஃதொன்றுமே வேண்டுவது—வேண்டினது
வேண்டாமை வேண்டவரும் என்றமையால் வேண்டுக
வேண்டாமை வேண்டுமவன்பால்,

It is commanded by Tiruvalluvar as follows: If you want to pray to God to grant you any request pray to Him to grant you cessation of birth. If you really want it, then pray for cessation of desire. So what the soul should pray for (to our merciful and beautiful God) is to grant you absolute and complete eradication of desire.

Other relegionists merely find out pareillel ideas in the Kural and are satisfied with it. They do not in the least accept it as their authority on their relegion. There are a number of verses in Kural which give beautiful and eloquent expression to the tenets of Saiva Siddanthins. I shall attempt to briefly refer to some of such kural verses but I shall not embark at present on a detailed inquiry into the subject.

One of the cardinal principles in Saiva Siddantha is the existence of the three entities-God, Soul, and Matter. Tiruvalluvar has written a chapter forbidding begging. He has commanded that men need not beg under any circumstances whatever. He raises an imaginary objection from an utterly destitute beggar to the effect that begging is ordained on him by the Creator and that he cannot therefore dispense with it and he answers it thus.

இரந்தும் உயிர்வாழ்தல் வேண்டின் பரந்து

கெடுக உலகியற்றியான்

If the maker of the world ever intended that one should live by begging, let him make haste to lose his life. This Kural clearly proves that its Author is a believer, in the reality of the world, in its creation by its creator and its destructability, and the existence of soul. It is also clear that the Creator of the phenomenal world is not the Supreme deity but a pure soul with the Mala of power. His power to create is derived from the Supreme deity.

மன்னுயிரோம்பி யருளாள் வார்க்கில் லென்ப
தன்னுயி ரஞ்சம் வினை

is another kural which throws considerable light on his religious belief. It means, the wise say that he who cherishes souls which are eternal, and are always guided by grace in his conduct, has nothing to be dreaded'. It is evident from this Kural that its author is a firm believer in the eternal nature of the souls and their plurality.'

I shall not indulge any longer in the citation of Kural to demonstrate that Saint Thiruvalluvar is also an authority on Saiva Siddantham.

Whatever might be the original source of Saiva Siddantha philosophy, the authoritative literature on the subject is found only in Tamil. It consists of the Meikanda sastras which are fourteen in number and the Thurumurais which are 12 in number. There are also the Pandara Sastras and other later works on the subject. Saint Kumaraguruparar the founder of the Kasi Mutt, the present head of which is the donor of the endowments for these lecture is the author of many poetical works wherein the truths of Saiva Siddantha philosophy have been expounded.

Of the fourteen books which go by the common appellation of "Meikanda Sastras" or Darshanas of Truth. St. Meikanda's Sivagnana Botham is easily the foremost though it is not the earliest of them. Tiruvunthiar and Tirukkalittrupadyar are anterior to it in point of time. The latter books do not cover the entire field of philosophy but merely touch on the salient and important theme relating to the liberation of souls.

The author of Tiruvundiar was Uyyananda Devanayanar of Thiruviyalur who wrote his book in 1147 AD.

His disciple and student Uyyavanda Devanayanar of Thirukkadavur wrote his book Thirukkalitrapadyar in 1177 A.D. Both the authors mainly refer to the experiences of Saints who had climbed upto the topmost heights of religion. Many of the thoughts and expressions found in one have their close resemblances in the other. Both dwell on mysticism but the language of Thiruvundiar (திருவந்தியார்) is more mystical and paradoxical. I have referred to the verses in Thirukkalitrapadiar alone in connection with another topic. I shall refer to one verse in Tiruvundhiar (திருவந்தியார்) to illustrate my point.

“கிடந்த கிழவியைக் கிள்ளி எழுப்பி
உடந்தை யுடனேநின் றுந்தீபற
உன்னையே கண்டதென் றுந்தீபற ”

(திருவந்தியார் 14)

“The old maid is reposing within you already. He will pinch and wake her up. Stand and be united with her. He will seek after you and attract you to Himself”. It may be in plain language thus :- Siva-Sakthi or Sivagnanam is already dormant within you. It is beginningless. It was dormant because you trusted your Indryas and anthakarana, which did not give you the correct lead but misled you. By the magic touch of Sivadiksha the Divine Guru will set you free from the clutches of the implements and cause Sivasakthi to blazen out into ever-ceasing light of Sivagnanam. Merge yourself in it and God will seek after you and submerge you under His Grace and hands.

There was a set-back in the progress of Saivism in South India. Various other religions were followed by then ruling kings of Tamil Nad. People become hetrodox and even heretics and sceptics. Some of the Pallavas who ruled at Kanchi had extended their rule even further south;

They were not Sai vites in faith and became intolerant. There was even persecution of other relegionists. Then about the middle of the seventh century and in the ninth century the Saivacharyas went throughout the length and breath of Tamilnad visiting the holy shrines and singing soul-stirring hymns of Devarams in melodious and musical tunes. All the tenets of Saiva Siddantha have found expression in their hymns. People were stirred to the depth of their souls and became religious minded. Thirukkalitrupadyar and Thiruvundhiar have formulated some of the main tenets of the Saiva Philosophy. All the Thirumurais had set the minds Godward and had them attuned for serious religious study and research. Just then, about the first half of the 13th century A.D. St. Meikandar was born. He was precocious and a prodigy. Saint Meikandar while he was yet an infant wrote the book Sivagnana Botham under divine inspiration. His original name was Swetavana Perumal. But after his divine initiation by Paranjothi Munivar he was called by his dikshanamam Meikandar. Sivagnana Botham is a systematic scientific and comprehensive treatise on Saiva Siddantha. Though it was once held that Sivagnana Botham is only a translation of twelve stanzas appearing in the heart of the Papa Vimochana Padalam of Purvagama, St. Meikandar has not said anywhere in his book that it is a translation of an original book. Almost all the modern scholars are unanimously of opinion that St. Meikandar's is the original work. What is said to be the original in Sanskrit appears to be a pale copy of the Tamil Sivagnana Botham. I am not going to marshall all the reasons advanced by the modern scholars in favour of their view. It may be taken as well established that Saint Meikandar Sivagnana Botham is the original contribution to the field of religious philosophy. Mr. K. Subramania Pillai the talented and versatile and prolific author of many

a book was the first to discover the truth of Meikandar's work is the original. He has given many convincing reasons for his conclusions. My friend Mr. M. Balasubramania Mudaliar has marshalled all the reasons numbering about a six hundred for the said conclusion in an interesting and instructive article contributed by him to "Siddantham" which is the official journal of the "Saiva Sindantha Samajam" of Madras.

Sivagnana Botham is a most important treatise on Saiva Siddantham written in aphorisms of Sutras which are 12 in number which fall into 2 groups of six Sutras each-the general and the particular. It would be said to the credit of the author that the sutras are known for the simplicity and grandeur and perspicuity. We know that there are Sutrams written by various other authors wherein we do not find any clarity. From one and the same text different commentators have drawn varied conclusions which are not only different in thought and idea but some which are conflicting with each other. Such a difference cannot be merely due to the ingenuity of the commentators. It is more due to want of clarity in the text itself. No ingenuity of any commentator can give any interpretation different from what the author intended to convey in the Sutras of Sivagnana Botham. He has marvally covered the entire field of Saiva Siddantham in about 40 lines in all.

The book is divided into 2 parts each of which is again divided into 2 parts. In the first three Sutras the author establishes the existence of the three eternal entities, in the next three their characteristics and attributes. Thus the first half of the book is devoted to the proof of existence of God, matter pasam and soul and to their characteristics in their interrelated state. The first half of the second part treats about the sadanas which ultimately lead the erring

souls to bliss or mukthi while the latter half treats about the final goal or end to which the sadanas lead the souls. This in short is the scheme of the immortal work Sivagnana Botham. In addition to the Sutras, varthikams (the gist) and illustrations are also appended. Each sutra is capable of being and in fact is analysed into athikarams (themes). The frame work of the book has a striking similarity to that of Brahma Sutras.

In the first half of the work the author proves beyond doubt by unerring and grim logical reasoning the existence of the three entities, God, Matter and Soul and their general characteristics. In the second half he has made reasoning subsidiary to anubuthi, the unparalleled immediate, and divine experience-which alone can take the soul to the height of Divine Wisdom and immerse it in never-ending bliss. No other author has ever attempted to solve all the knotty problems that face an enquirer into the depths of reality in so short a compass as our author has successfully done. His achievement is miraculous.

Saint Meikandar has been very fortunate in having got a commentator. Sri Sivagnana Munivar, whose profundity of knowledge in Vedic, Agama and Tamil Saiva Siddhantha literature is unrivalled and is balanced only by his deep scholarship in Tamil language and literature, He was a poet of a very high order, a grammarian of a very great distinction, a master of Tamil prose and a Bashyakar (commentator) of eminence. He had written a masterly, learned and elaborate commentary as Sivagnana Botham, known as Sivagnana Maha Bashya even as Sankara and Ramanuja have written for the Brahma Sutras. He has also written a short commentary on the self-same work. It was written in the eighteenth century A.D. Long before

the said Maha Bashyam came into existence Saint Arulanedhi Sivacharya distinguished for his profound knowledge of the Sivagama and called on that account as Sakala Agama Panditha and the family priest of Saint Meikandar, became an ardent disciple of saint Meikandar and studied the scriptures under his master's guidance and expounded the Sastras at the command of his master, in his great treatise known as Sivagama Siddyar. Arulnandhi was a scholar of very high attainments both in Sanskrit and Tamil. Above all he had a skill of expression in an eloquent and simple style, even subtlest of ideas which ordinarily defy expression. His verses are of such exceptional beauty and literary value, that one great scholar poet has included his work among the six greatest works in Tamil. Saints like Thayumanavar have paid handsome tribute to its greatness and say that the knowledge of even half a stanza in Sivagnana Sidiyar is sure to lead the student to paradise and immortal bliss.

Saint Arulanandhi Sivam, refutes the tenets and beliefs of various systems of philosophy in the first part known as parapaksham and establishes the infallible nature of Saiva Siddantha system of philosophy. Saint Arulanandhi Sivam though very much a senior in age to his master was a contemporary of St. Meikandar. He is the author of another work known as Irupa Irupadu Twice Twenty poems. Saint Meikandar had forty nine disciples of whom Saint Manavachakam Kadanthar of Tiruvathigai is one. This saint is the author of Onmai Vilakam (ஓன்மைவிளக்கம்) which is ranked as the sixth among the 14th Siddhanta sastras. It is a book which treats about Tattvas in particular.

Among other topics Umapathi Sivacharia of Kotr-
vagudi near Chidambaram lived in the beginning of the

14th century and was one among the three thousand priests of holy Chidambaram which is revered by the Saivites as the Temple". He is a prolific writer and the author of several books on Saiva Siddantha. The most important of his works is Sivaprakasam which treats about all the themes concerning Saiva Philosophy in 100 verses. Like Sivagnana Siddhiar it is of inestimable value even if it is judged as a piece of literature. The books of Umapathi Sivam are Sivaprakasam, Thiruvārupayan, Sankarpa Nirakarnam, Vina Vanba, Potripakrodai, Kodikkavi and Nenjuvidu Thoothu, Unmai Neri vilakkam of Srikali (தத்துவ நாதர்) Thathavanather is said to be the fourteenth of the series. It is said by some scholars that Thuhalarubotham (துகலறு போதம்) of Srikali Sitrambala Nadigal is the fourteenth. Umapathi Sivam has stated in his Sankarpa Nirakaranam that the date of the work was the Saka year 1235 which is 1313 A.D.

I referred to the Thevaram Hymns sung by the three great Saiva Acharias, Saint Appar, Saint Sambandar, and Saint Sundarar. They are classified into seven Thirumarais and are collected together as Thevaram Hymns. The Saiva Acharias had a variety of lofty religious experience. They were always in a mood of divine communion with God, Siva. They visited holy shrines day after day with a myriad of followers, and poured out their heart through their graceful hymns of matchless beauty, sung in praise of Lord Siva from the highest altitude of emotions to which they rose and stood sustained. The Hymns which they sang filled the earth and wafted towards God.

Saint Manicka Vachakar has sung the eighth Thirumarai, which is (திருவாசகம்) Tiruvasagam means the sacred word. The highest, ineffable and divine experience of a perfected soul which attained bliss, has found

expression of exquisite beauty in this immortal book. There is a proverb in Tamil to the effect that a heart which does not melt on hearing Thiruvachakam will not melt at all. Thiruvisaippa and Thiruppallandu form the ninth Thirumarais and were sung by a number of Saints.

The Tenth Thirumarai is Thirumanthram the author of which is Saint Thirumular. It is said that he was a siddha who attained the eight Siddhis and was a gnani. He lived for 3000 years and sung at the rate of one manthram after the lapse of every year. Moved by the sight of the lamentation of a herd of cows at the death of their kind cow-herd the saint entered the dead body of the cow-herd and removed their grief. As the relatives of the cow herd Moolan did away with the Siddha's body, he lived in the body of Moolam for three thousand years and sang the Thirumanthram. The style of many of the verses in Thirumanthram are mystic and are in the nature of a riddles and puzzles.

The eleventh Thirumarai is an anthology of poems composed by a number of saints.

The last of Thirumarais is Periapuranam of Saint Sekilar, a scholar and saint of a very high order. Sekkilar has written the lives of 63 Saiva Saints and called his work Thiruthondar Puranam which is now popularly called Peria Puranam. Sekkilar has written the lives of Saiva Saints with singular insight into their lives and with profound wisdom. He has brought to light the qualities of Saintliness its value and the contribution of those saints to the spiritual wisdom of the country and the world in general. Religion enables one to rise up to his fullest spiritual height and to live in religious ecstasy and happiness. Sekkilar's saints belong to the noble class of the republic of saints of the world and are always beacon

lights calling towards them men of saintly ambition sailing in the waters of the sea of life. Sekkilar in delineating the lives and qualities of Saints, has solved many a tangled problem of religion. Many of the truths and doctrines set forth in the Saiva Sastras by the various authors are amplified or explained, or commented on or implemented by Sekkilar. Instances are too many to be quoted here.

In conclusion I may state without fear of contradiction that the Meikanda Sastras and the Sacred Thirumarais are illuminating books wherein the illustrious and saintly authors have laid down for all times and all men immortal truths and wisdom to follow which is only to walk towards the noble goal of Mukthi.

LONG LIVE NAMACHIVAYA. LONG LIVE THE LOTUS FEET
OF OUR LORD.

OM, SANTHI ! SANTHI !!

THE ULTIMATE ENTITIES

Saiva Siddantham postulates the existence of matter, self and God as the three eternal realities. Behind the phenomenal World there is cosmic matter into which all material things in the Universe will ultimately resolve at the time of the final destruction which will take place at the end of one cycle of yugas or deluges. Then creation takes place again when the Universe with all its various forms of life in all its complexities will be created by God. Thus the Universe emerges into existence once again. Matter is eternal and imperishable in its subtlest form. This primordial cosmic matter out of which all forms of matter and Universe arise and emerge into appearance and into which all the phenomenal world and gross forms of matter including the five elements resolve is called Maya in Saiva Siddantham. It is in this sense that I use the word Maya. Material Universe has its material cause in Maya and the instrumental cause in God. God is all intelligence and wisdom and matter cannot take its origin from God as matter is unintelligent. Matter cannot assume various forms of its own accord as it is devoid of intelligence, but God creates things out of it and out of his unbounded love towards souls. The created things of matter are body, mind, universe and objects of enjoyment. The created things are also subject to preservation and decay but Maya is uncreated.. It is beginningless and endless even as God and souls are.

Maya falls into two categories, pure and impure. There are also authors who postulate pure and impure maya as two different entities. Maya is the cause as aforesaid of all material things and is real. It is different and separate from soul and God. Soul and God manifest themselves only with the aid of Maya. It is Sakthi which

helps the manifestation of God. Unless souls come in conjunction with matter and assume subtle forms of bodies, they cannot manifest their intelligence.

Hence matter in Saivaism is not illusory nor illusion caused by Avidya as some eminent philosophers hold, nor does it form part and parcel of God as some others hold. Though this phenomenal Universe is liable to be destroyed as it consists of divisible parts yet matter in its original state as Maya is endless. It is eternal, all pervasive, subtle, formless, unintelligent, single and indivisible and is the seed of the universe. It is the Sakthi with the aid of which HE manifests and is the cause of body and mind, world and things for enjoyment of the souls.

As already stated Man's body and mind are made out of Maya. But for this body and mind man cannot acquire any knowledge. Man before creation is destitute of intelligence not because he is utterly devoid of it but because he is swallowed up and enveloped in Anavam i.e., a mala (impurity) which nullifies and benumbs his intelligence. He becomes ignorant and drawn to do evil and commit sin. It has the effect of benumbing the soul's innate intelligence. It is also material and in nature is devoid of intelligence. Soul is not inherently unintelligent but becomes so by the inevitable influence of 'Anava'. Anavam is not a mere quality or attribute of anything. It is a dravya or substance which has the deleterious effect of totally eclipsing the inherent intelligence of the soul.

Some religionists hold that ignorance of self is the result of its having come into contact with the material body. Saiva Siddantha refutes this theory and argues on the other hand that maya (material body and mind) enables the soul to acquire knowledge and allows intelligence

to come into play though in slow degrees. There are yet other philosophic systems which hold that souls are by nature devoid of intelligence. Saiva Siddantha concedes that at times maya instead of causing intelligence to become manifest may hinder its manifestation. Saiva Siddantha is realistic in its philosophy. It concludes that unreal things can have no appearance and things having appearance are real and substantial. This universe has appearance and is grounded on its reality. This Universe in its fundamental and basic state is as real as God. It is called 'Satkaryavadam' which is common to this philosophy and other systems of philosophy. Though believing in Satkarya Vadam, Ramanuja holds that the World is part and parcel of God along with souls. World is only a parinama of Vasudeva. Hence Ramanuja is a distinguished Monist. God pervades through the whole universe, but at the same time transcends it. The world is eternal but it is not meant thereby that World is equivalent to or made of same things as God who is also eternal. World is changing but God is changeless. World is devoid of intelligence while God is Supreme Intelligence. As matter is Jata (Unintelligent) it cannot change itself and it undergoes change because of God.

We have seen that Maya has no beginning. What then is creation? There cannot be the first or original creation as matter is beginningless. When we speak of creation, we think of one among the cycle of many creations. Saiva Siddantha, like many other religions in India, believes in Karma (action), transmigration, birth and rebirth of souls.

In quiescence where matter ultimately resolves into Maya, the primordial cosmic matter and the souls become radically disembodied and all souls and matters have their

shelter in Him. This takes place at the final destruction of of universe at the instance of the Supreme God Siva through Rudra. There can be creation only in pursuance of the super-abundant Grace of Siva after It has taken shelter in him. When the yogies analyse the World they find that there are altogether 36 Thathwas of which 5 are called, Siva Thathwas, 7 are called Vidya Thathwas and 24 are Atma Thathwas. The same thathwas are found in the human body itself. The thathwas are matter in essence and hence are unintelligent. Body is absolutely indispensable for man if he wants to develop his self, to purify himself and eventually to attain infinite bliss. Body cannot be discarded nor treated with contempt. Siva is not doing any action even in his super abundant Grace unless he becomes the Lord of the Universe as and when he creates it. He is then called Pathi.

Souls yearn for rest after having been tossed hither and thither by the waves that surge up in the ocean of birth. Individual souls get tired of their embodied existence and the consequent cycle of births and deaths existence and Siva in his unbounded grace gives the desired rest by causing death which is not the end of soul's journey. It means only rest before the start of a fresh one.

As soul is enshrouded in Anava which clouds its innate though limited intelligence, the ignorance caused by Anava is sought to be removed by endowing the soul with a body befitting its past karma. Darkness caused by Anava is removed slowly but surely by yoking it with a body. Birth or embodiment of souls is calculated to give illumination where darkness reigned before. I referred to Vidyathathwas which are Kalai, Kalam, Niyathi, Vidya, Aragam and Maya and Purusha. Kalai removes slightly

the screen of inaction imposed by Anava on the soul, while Vidya enables it to regain intelligence. Out of his grace god protects and preserves the soul and enables it to continue to live in the human frame. This continuance of life is given only to make the soul eat the fruits of its own action and progressively was weaken the hold of Maya.

There is also cardinal and subtle Karma which impels souls to take to action. Souls have to enjoy the fruits of their karmas, but they may not like to enjoy them. God's Grace which allures the souls to take to such actions as will yield even detestable results is called 'Throthaye'. It is also called a Mala. There is Mayeyam the thathwas, which, at times draws the souls into sin. There are on the whole five malas, (impurities) Maya, karma, Thirothayi and Mayeyam. These are called pasas or Malas which tie the souls in bondage and drive them to commit sin and entwine it into manifold sins. The souls are bound by pasas normally and in that state is called i. e., unliberated soul or souls in bondage. Anava causes ignorance and leads the soul to all kinds of error and sin. The rest of the Malas follow the Anavam and help the soul further in its erring journey of life. If Anavam is an entity which has no end, has it got a beginning? It has no beginning, nor end. It is as old as God and soul. It has always been in company with the soul and has always caused the soul's miseries. It is one, but has many sided activities. It envelops all souls in its utter darkness, but the souls do not know that they are under its incurable and disastrous bondage or grip. Though it resembles darkness in hiding things from the sight of men but differs from it in that it does not even show itself to them.

If Anava is beginningless and is indestructible cannot men get themselves disentangled from the stern grip of

Anavam ? If they cannot, does it not follow that they are damned for all times beyond redemption ? Is salvation then possible for souls ? Anava of course cannot be utterly destroyed but souls can successfully ward off the evil effects of Anava if they follow a path prescribed in the scriptures for attaining Mukthi or bliss. In bliss when the souls merge in God and become non-dual, Anava becomes impotent and devoid of all power to harm the soul in the presence of the Almighty God. It practically disappears even as light before darkness. It does not even then become extinct for an eternal thing can never become nought.

In Saivism soul has independent existence apart from God though God pervades even through the self and is soul of the self even as self is the soul of the body ? Souls are eternal and are many. Soul is not God as some philosophic systems hold. God is all intelligence and knows all things together at once. He is omniscient and omnipotent while man has no infallible wisdom and cannot claim to have even faultless worldly knowledge. Man is not devoid of intelligence as matter is but he cannot claim to have divine knowledge or wisdom. Man's knowledge is very limited, circumscribed and faulty in innumerable ways. His knowledge shrinks and expands at times. Soul is therefore neither God nor matter.

There are some who hold that there is no soul that it is only the senses and mind which have got powers of cognition and perception and nothing apart from them there is no soul. Soul according to them is only a by-product of body and senses. The indryas help men to know things but they themselves do not know them. Nor do they know that they know. The indryas are mere matter which are only instrumental in enabling soul to acquire knowledge. There are yet others who hold that soul is sunyam which means

that it exists and at the same time does not exist. It is simply a paradoxical untruth.

As soul is not unintelligent like Maya and as it has not all faultless and omniscient wisdom like God, it is of a different nature from both. It is held as a separate entity. Soul knows when God enables to know knowledge, that is where he is aided by God on the one hand and the senses and mind on the other. If the soul is self intelligent like God it need not require the assistance of either senses or Mind. If it is unintelligent by nature it can never acquire knowledge; however much it might be aided either by God or mind or both.

Apart from soul, there is God who is called Shiva. Shivam means the absolute good. He is not one among the Trinity but is the supreme Deity. He is devoid of Gunas which are born out of matter, prakriti. His gunas which are alluded to Him in Sivagamas are not prakritic but aprakritic. He is Sat chit ananda. Truth, Wisdom and Bliss. The eight gunas of Shiva which are alluded to in the Shivagunas are the same as the Sat chit ananda, but are different only in names.

The material World is subject to a process of deterioration and destruction. It is subject to perpetual change, and hence will on one day or other meet with total and utter destruction. It must therefore come into existence at a particular time. It is clear that this World was created. As the World is matter and as it cannot shift for itself, it ought to have been created by an intelligent being not out of himself for He is intelligence, but, out of Maya, the Cosmic Matter. It is argued sometimes that if the World required a Creator, necessarily that Creator would require another Creator in his turn and so on. As the argument

for the necessity of a creator leads us to an infinite regress, it is argued that the argument is unsound and specious. The entire argument, is based on a misunderstanding of the tenets of Saivism. Though Saivism posits three entities as set forth above and holds that they are all eternal, yet it does not hold that all the three entities are equal in all respects. Each is different from the other. God is self-existent, faultless, intelligent, infinite and uncaused cause.

We shall next pass on to deal with the characteristics of the three entities or Thripatharthas.

III GOD

Among the three 'entities', God is the highest on whom the other two depend for their existence. He transcends the material distinction of form and formlessness. He is free from bonds and limitations. He is one and eternal. He is changeless for all times. He is bigger than the biggest of things and smaller than the smallest. He is bliss. He is self-effulgent. He is called Sivam by the enlightened. The eternal supreme power of God manifests itself as Love. Will and wisdom and God in contact with each takes up the holy form of inestimable Grace. He in contact with pure Maya bespeaks and reveals the Holy Scriptures, inspiring Ananthadavar, out of impure Maya creates bodies, and minds, Universes and objects of enjoyment and inspiring Srikanthar out of prakriti creates bodies, minds, universes and objects and similarly in the end causes their involution or winding up. He assumes any form he likes and the form is certainly not material or prakritic when He does the fivefold actions or panchakrityas. He is sat, and is devoid of beginning or end. He transcends

all objects which are perceived. He is chit or pure wisdom and is unknowable by sentient beings. He is bliss. He is the soul of all souls. As He is different from both matter and soul of which matter is Asat and the soul is Gross Chit, God assumes any form. He likes of His own accord. As matter is devoid of intelligence, and cannot shift for itself, as souls cannot take bodies of their own accord as their intelligence is limited and dependent on the intelligence of God for their knowledge and as souls emerge into appearance with bodies falling into different categories exist for a limited time with the said bodies and disappear, and as the souls are in perpetual appearance and disappearance by reason of their defects caused by malas, it is evident that God who is pure creates the Universe. It is God who is the sole author of creation, preservation and destruction of the Universe but is unaffected by the said actions. All these actions are not done with the aid of Karanas only by His sankalpa or Divine will. Hence He stands unaffected. The pancha krityas or His five great actions are done by Him out of his unbounded love and Grace for souls to set them free from bondage and to make them attain bliss. Destruction is done only to give the souls rest, and creation to weaken the grip of the malas. Preservation is done with a view to make souls eat the fruits of their own karmas, and thus let loose the souls from the grip of karma. Screening is only done in order to make the souls attracted to eat the fruits of their own karmas. The bestowal of ineffable bliss in the end is indeed a clear act of Grace. In fact all acts of His are attributable to nothing but His unbounded Grace and Love.

God cannot at all be known or perceived by the senses and the mind as He is the Self of the self. The senses and the mind do not know the self though they are directed by the self. Even so the self does not know its

own self nor god who guides and controls it. All objects known by the senses and mind are subject to decay. In short God transcends the mind and the senses. If mind does not and cannot know God is there no other mode of knowing Him at all ? If there is no mode at all by which soul can know God, what avail is there of the existence of such a Godhead which always remains beyond the reach of men. Man is not helpless. He can realise God and have holy communion with Him if man only selects a suitable path which leads to Him and pursues it with indefatigable energy and unswerving faith. Later on we shall probe into the question of the nature of the knowledge which helps one to attain bliss in another place. Suffice it to say now that the individual self can with the aid of Divine wisdom see Him and can have a foretaste of Bliss even while it resides in the human body.

We saw that soul is distinct from matter and from God. It is in a peculiarly fortunate position and is called 'Satasat'. It is neither unqualified sat nor asat. It can experience both. It has the characteristic of becoming one with that with which it comes into contact. God cannot know the World, for the World is asat and does not hold up its head in the presence of God who is the divine light before high it is mere darkness. When Soul is mid-way between the two in that it is capable of knowing both and experiencing both. Soul is drawn towards the world it becomes utterly worldly. To become worldly is only to become miserable. It is also open to the soul to free itself from the ties of the world and become other-worldly. World is jatan and can neither know God nor soul. God does not know the world as it vanishes into nothing in His presence. Then the remaining entity the soul alone is capable of knowing both. Soul is therefore competent to attain salvation.

Soul is formless and is devoid of intelligence when it is enveloped in Anavam before creation. God sets the soul on its journey of birth and death. It begins to acquire knowledge with the aid of the mind and senses. When the soul is enmeshed in body it undergoes the five avasthas. Waking state, dream state, sound sleep, turyam and Turiyathitham. In some of the Upanishads no reference to Turyatheetham is made. In the waking state all the 36 thathwas are at work but in the other states only fewer and fewer thathwas are at work. In Turyatheetham, pranam (life-breath) alone is at work.. When man attains turyatheetham in the waking state itself he is called a Jivan Muktha and he actually experiences divine bliss though he still has a body.

LECTURE No. III

PATH OF REALISATION

We have seen that the soul is in chains and bondage. We have also seen that it is competent to attain salvation. Despite its competency to attain bliss, it seldom directs its attempts towards the attainment of the same. It does not even realise that its condition is miserable.

At the outset it appears that the only way to salvation lies in treading the path of morality. The strength of Buddhism lies in its insistence on the moral conduct of men. Jainism equally emphasises that aspect of religion. It is necessary for a man to attain moral purity. Saiva Siddhanta lays its emphasis with equal if not greater force on upon the necessity of moral conduct for man but holds doubts whether moral excellence alone is not sufficient to enable him to attain mukthi. Every action has its result and reward but the reward for moral goodness

is not bliss but only material prosperity and happiness. There is no material happiness without its own share of misery. Every pleasure has its lamentable end. Saivism thinks that moral goodness as it is ordinarily understood cannot lead one to bliss, or Sivanandam-Moral goodness is not to be ignored nor despised on that account but it can never take the place of religious goodness. Moral goodness is the bedrock on which the edifice of religious goodness has to be built so that it may endure for ever.

Some of the western writers wrongly think that Saivism has no system of morality and that it does not insist on the moral perfection of its followers. Certainly they are wrong and their criticism is unfounded and unjustifiable. They perhaps think that religion is but a bundle of moralls. Saivism does not agree with that view. To be morally is not to be religious. Faith in God and self-surrender to His Supreme Will are the two unfailing characteristics of a religious man. I am fully alive to the fact that there are some religions which are merely moral in their nature but Saivism does not accept the theory that morality is equivalent to religion.

The Tamils have developed a perfect system of ethical philosophy and very few people in the world have equalled them in that respect. There are on the whole eighteen classical works on the subject in Tamil written several centuries ago. No branch of ethical philosophy has been omitted or lost sight of by them. The Tamils are fortunate in having an excellent moral code in Thiruvalluvar's Thirukkural. Saint Thiruvalluvar codified the moral philosophy of the Tamils in about the Second century B. C. They have developed in themselves a keen moral consciousness. It is borne out by the definition of intelligence given by that immortal poet

“சென்ற விடத்தாற் செலவிடா தீதொரீஇ
நன்றின் பாலுய்ப்ப தறிவு.”

Intelligence is that faculty which checks the roving mind, withdraws it from the path of vice and sets it firm on the path of Virtue. Thirukkural is preeminently the best of the above said eighteen works on morals. It is of inestimable value not only as a piece of literature but also as an authority on ethical philosophy and religion. Tiruvalluvar has influenced and guided the conduct of the Tamils to a unique extent (such a great degree as no other author has done.) He continues to wield the same influence (over the Tamils) even now after the lapse of several centuries since he wrote his famous book. What is called Dharma in Sanskrit is called Aram in Tamil. Dharma is defined by Thiruvalluvar as that which leads one to happiness and that which never causes pain or misery.

“ அறத்தான் வருவதே இன்பம் மற்றெல்லாம்
புறத்த புகழுமில்

Happiness is the result of Dharma while all the rest yields no happiness nor deserves any praise.

This definition is too abstract to be of any practical guidance to an ordinary man. If practical guidance is needed he gives in the following Kural.

“அழுக்காறு அவா வெகுளி இன்ஞச்சொல் நான்கும்
இழுக்கா இயன்றது அறம்”

Keep yourself free from envy, greed, wrath, and four kinds of sinful words, and all of your actions are virtuous. You have achieved dharma. The four kinds of sinful words are, unpleasant word, backbiting, falsehood and idle talk. All these are opposed to sweet or pleasant word which the author defines as follows :

“இன்சொலால் ஈரம் அனேஇப் படிநிலவாஞ்
செம்பொருள் கண்டார்வாய்ச் சொல்”

“Sweet word is that which is soaked in love (drops it down on its way) and at the same time is free from falsehood. In short it is the word of one who has perceived and experienced dharma itself.

The great cultured philosopher states that Ahimsa is the first and foremost of all virtues and that truthfulness is also one, if it falls in line with it.

“ஒன்றாக நல்லது கொல்லாமை மற்றதன்
பின்சாரப் பொய்யாமை நன்று”

is the original

Love and kindness should be the guiding principle of conduct of a householder as even grace, or mercy is that of an ascetic. Grace is only unbounded love. The saintly author has aptly said in another place that Compassion is the child born of love and has her affluent nurse in wealth.

He lays down the duties of a house-holder in the next twenty chapters, (following the introductory chapters which are four in number), and those of an ascetic in the next thirteen chapters.

Love is the gold thread which runs through the pearls of kural and strings them together into a fascinating and beautiful jewel. All the 133 chapters of kural are all correlated together and in all these chapters we do not find anything which cannot be correlated to love. Love is understood by the Tamils as affectionate devotion to all human beings and grace as passionate devotion to all sentient creatures.

Loveless men are numerous and loving ones are very few. So Thiruvalluvar describes the nature and quality of loveless ones before he explains the nature of loving ones. He says in the following Kural: that "The loveless ones are selfish and treasure even trifles for themselves while the loving ones give away even their bones. Self restraint, patience, marrow to others.

“அன்பிலார் எல்லாம் தமக்குரியார் அன்புடையார்
என்புழியார் பிறர்க்கு”

freedom from backbiting, freedom from envy, freedom from covetousness, and from idle talk, shrinking from evil philanthropy, alms giving and acquisition of fame are dealt with in 'இல்லறம்' i. e., duties of householder.

A man who is full of affection towards others is always hospitable even to strangers. He never utters any harsh or unkind and he always speaks truth. He feels always grateful to those who do him any obligation however insignificant it may be. In the ever memorable kural.

“எந்நன்றி கொன்றார்க்கும் உய்வுண்டாம் உய்வில்லை
செய்நன்றி கொன்ற மகற்கு”

Thiruvalluvar says that there is a way of redemption for transgressors of any moral law but there is none for those who offend the law of gratitude, ungrateful. The kural is pregnant with meaning. The loving man is always honest equitable, fair and just in all his dealings with others. He has resolute control over his body and mind. He knows that he cannot be kind to anybody unless he gets mastery over his self, knowing the value of the character, he develops and acquires unimpeachable character. He is always faithful to his partner in life and never swerves from the paths of fidelity. He is the embodiment of patience and knows that want of it will only lead him to

be unkind. He is always free from backbiting and slanderous talk. He never indulges in idle talk for he knows that indulgence in it can be had only at the expense of righteousness. His mind automatically shrinks from evil at its mere sight. He is charitable and philanthropic. These are the duties of a house-holder as laid down by Thiruvalluvar and I have attempted to show that all the said duties have intimate bearing on love and are co-related to it.

St. Thiruvalluvar lays down duties of and ascetic from this 25th chapter to the 33rd chapter of his book. The rest of the chapters in “துறவியல்” i.e., 34th chapters to 37th chapters treat about wisdom which leads to liberation of soul. The first duty of an ascetic is to cultivate grace i.e., unbounded love for all living beings. He has to restrain from met-eating, to practice austerity which consists in getting mastery over his self, to restrain from harbouring any ideas to steal another's wealth, to speak truth, to studiously abstain from causing any pain or injury to any life, to give up attachment of all kinds and to eradicate desire. The ethical philosophy of saint Thiruvalluvar is the same as that of the Saiva Siddhantins. St. Arulnandhi Sivam has summarised the ethical conduct to be practised by Saivaites in his observed Sivagnana Siddhiar as follows :—

“ஒழுக்கம் அன்பருள் ஆசாரம் உபசாரம் உறவுசீலம்
வழுக்கிலாத் தவம்தானங்கள் வந்தித்தல் வணங்கல்

வாய்மை

அழுக்கிலாத் துறவடக்கம் அறிவொடர்ச்சித்தலாசி
இழுக்கிலா அறங்களானால் இரங்குவான் பணியற்றங்கள்”

Good character, love, grace good conduct, (Sadachar) courtesy, love, good temper, austerity, charity, respect reverence towards elders, truthfulness, renunciation, self restraint, moral consciousness praising the holy, and cognate

virtues are desirable to be possessed by one who wants to perform dharma.

Performance of dharma is no doubt conducive to happiness and deviation from it leads to misery. Karma entails results. Even good deed, has to be avoided as it equally cause rebirth just like evil deeds. So long as man does karma, he cannot get himself liberated from the cycle of births and deaths. Action is therefore not desirable but to be action-less is impossible.

Saiva scriptures lay down that man should dedicate himself to the threefold divine service of Charya, Kria, Yogam, and these will make him hallowed. Charya consists in doing such physical acts of service that are connected with Siva, His devotees and temple. Kria consists in performing worship of the deity, and Yoga in deep meditation on Siva. The soul which has performed these duties in prior births acquires “சிவபுண்ணியம்” which causes the soul to detest doing any kind of worldly actions good or bad and discern in itself the desirability of cultivating an equanimity of temper. The Siva-Sakthi, which is also called Athisakthi and Trothayi-Sakthi which has been hitherto helping Anavam, to work itself out, seeing that Anavam has become mellowed in its nature, turns into Arul Sakthi or Grace, atonce. It becomes all merciful and goads the soul to happiness. In the said soul, the Grace of Sakthi works with four different grades of intensity of which the last and final grade is the most intense form of Sakthi. When the soul reaches this state, Lord Siva, taking the form of a celestial Guru initiates him into Sivagnanam by Sivadiksha and cuts off its bonds, puts an end to the recurrence of both the embodied state and solitary state of the soul. The soul is said then to have attained a state of purity. God who was hitherto hidden in his heart appears before him as his divine

Guru, weans him from the clutches of the malas and imparts divine wisdom. Mind cannot grasp God. In fact it cannot know anything of its own accord. The souls cannot know Him as He is the Heart of hearts. As there is no human being can make the soul perceive God, God himself comes out as the Divine Guru and reveals Himself to the soul at the proper moment when the soul becomes fit to perceive Him. The soul gives up its hold on the senses and reaches the Lotus feet of the Lord as the only other hold for it, is God. Even as a man seated in a fast moving swing can fall only on the pervasive mother earth when the ropes of the swing break off, the soul which gives up its hold of the senses, falls automatically on the lap of the Divine grace i. e., the all pervasive sacred feet of God.

Souls are classified into three categories; Vignanakalars. Pralayakalars and Sakalars. Sakalars are those who possess all the three malas while Pralaya kalars are those who possess only two i. e., Anava and Kama and Vignanakalars are those who possess only one i. e., Anavam. We are all sakalars. The other two classes of souls are those who had disentangled themselves from the bondage of gross material bodies. Naturally their ways of salvation are different from those of ordinary souls-sakalars. Now I shall confine my attention to the path of realisation which has to be followed by the ordinary souls that is mankind.

Man with close association and alliance with senses and mind during his endless cycle of births, has become a bond slave to them. He identifies himself with them. But in course of his spiritual evolution he becomes righteous in conduct, and virtuous in his behaviour. He finds that love is the only sovereign rule of his conduct. Love is divine and it slowly engenders in him an affection for service (divine) which is fourfold in nature and is called

generally Siva Punyam. They are Charya kriya etc. already alluded to. When man is engrossed in doing Sivapunyam, the anavamalam grows weaker and weaker until it becomes impotent and incapable of alluring the soul to do evil. He has surely attained “மலபரிபாகம்” or mellowing of mala. He then attains a state of mind which is indifferent to the results of good and evil. He is not attached to the good nor does he hate evil. He develops an equanimity of temper and mind. This unique frame of mind is called ‘இருவினைஒப்பு’ or equality of action. Pain and pleasure have no longer any significance for him, they are alike to him.

In the wake of the mellowing of mala, and equanimity of mind, the Divine Grace flows into him with different degrees of intensity on which depends the power of the aspirant soul to receive the spiritual wisdom of the celestial Guru who is sure to appear to him and wean him once and for all from the world and its ways, initiate him to the divine wisdom and ultimately leads on and immerse him in the never ending infinite. Sivananda or eternal bliss. The Divine wisdom is called Pathignanam or Sivagnanam. It is the omniscient wisdom of the Lord which our immortal acharya Thirugnanasambanda the infant saint, experienced. The Divine experience and wisdom which the saint had attained is described in the following immortal words of the Saintly poet Seikkilar

“சிவனடியே சிந்திக்கும் திருப்பெருகு சிவஞானம்
பவமதனை யறமாற்றும் பாங்கினி லோங்கியஞானம்
உவமையிலாக் கலைஞானம் உணர்வரிய மெய்ஞ்ஞானம்
தவமுதல்வர் சம்பந்தர்தாதாமுணர்ந்தா ரந்நிலையில்”

“Saint Sambandar the master of purity and austerity attained divinely rich wisdom called Sivagnanam, the wisdom of Lord Siva which makes one singularly, and ceaselessly conscious of the sacred feet of the

Lord. It is at once the infallible and transcendent divine wisdom and the unparalleled wisdom of all sciences. Man's knowledge is limited. He gets it through his senses and mind. Senses carry their message to the mind which in its turn transmits it to the soul. Senses grasp only matter and things material and so does the mind. Things perceived by the mind and senses are finite and perishable. God cannot be perceived by mind. Mind and senses do not help man even to have a glimpse of Him. (Man cannot acquire knowledge without the adventitious aid of senses and mind.) mind cannot conceive of things which transcend nature and matter. God is not matter. Of the three entities man alone is gifted with intelligence to perceive God and matter. How then is man to know God? Though He cannot be perceived by the senses and the mind, yet it cannot be said that He cannot at all be Seen reached (If by no means He can be perceived, it is futile to think of Him.) Sages have proclaimed that they have perceived God. To seek the aid of the senses and the mind, is only not to know God. To discard them is to plunge oneself into impenetrable darkness.

When the soul's mala is mellowed, and when it attains equanimity of action, the Sivasakthi or the divine grace (இரோதாயி) which helped the soul to lose signs of the effect of karma impelled it to act and sat the fruits of its own action is suddenly transformed into Super-abundant grace of the All-merciful which leads the soul to the right path. Lord Siva assumes a human form and initiates it into the mysteries of religions and cuts it off from its moorings. It is liberated. Pasas no longer exercise any hold on it. It is one of the cardinal tenets of Siva siddantha that Lord Siva alone is competent to lead the disciple to see Him and that none of the human teachers however omniscient they may be, can do the same. Ordinary teachers can impart

only a fraction of their knowledge to their students. The students cannot grasp or comprehend all that is imparted to them. One cannot have an objective knowledge of god for He dwells even within the innermost recess of his heart. It is therefore held in Saivism that Lord Siva out of His unbounded mercy, gets also out of the hearts of His disciples assumes the human form of Guru, and teaches him the sacred art of perceiving Him. The disciple sees Him with the aid of Sivagnanam. His senses and mind help him to perceive Him and they are also transformed into celestial ones. The unknown is known. Lord Siva dwells in the hearts of all but He lies there hidden. Nobody can perceive nor feel His presence unless He manifests Himself. He does not manifest himself to all but the attained soul. The attained soul which is initiated into the sacred arts by the divine guru, knows itself, God and the real nature of pasa.

The liberated soul knows that its knowledge of things is acquired with the aid of implements which are material in nature. That itself is neither material like the implements, nor unlimited intelligence like God. It sees itself, God, and the implements with the aid of the wisdom of God. The soul then knows that it has no action of its own and desire, and action of the soul no longer function. It surrenders its intelligence, will and action to those of Lord Siva. Surely then God manifests himself and the soul has a Darshan of Lord Siva. Selfhood is eradicated; egoism disappears; the Lord's bountiful grace is perceived. It is called the Lord's feet. Soul perceives God in everything. It is then our Lord's grace. To delight oneself in ecstatic bliss is to perceive His Crown. When the soul is initiated into Sivagnanam by the Divine Guru, it loses its hold on the world and eventually perceives God. To be always keenly conscious of God and to keep oneself

removed from the wily pasam the liberated soul should always be focussing its attention on and ceaselessly chanting, the mukthi Panchaksharam lest the pasam should bring the soul again within its grip. The mystic word of five letters has varied forms. I do not propose to deal at length with the different forms of the mystic word. The varied forms and the chanting of them have to be learnt at the feet of spiritual Guru. Saiva Acharyas have beautifully referred to it in their sacred hymns and sung in praise of its efficacy and greatness.

Saint Gnanasambanda has sung in the following hymn in praise of the said mystic five letters.

“காதலாகிக் கசிந்துகண்ணீர் மல்கி
ஒதுவார்தமை நன்னெறிக் குய்ப்பது
வேதநான்கினும் மெய்ப் பொருளாவது
நாதன் நாமம் நமச்சிவாயவே”

“Namassivaya” the hallowed name of our Lord is the quintessence of the four vedas and leads him who, enamoured of it, chants it with passionate affection with tears trickling down his cheeks, to the holy path which leads to bliss”

Saint Manickavachaka, the celebrated author of “Thiruvachagam begins with the words” “நமச்சிவாய வாழ்க, நாதன் தான் வாழ்க” i.e., ‘Long live the mystic word Namassivaya and long live the sacred feet of our Lord.’ Obeisance was made by the saint to the holy word before it was made to His sacred feet for it was the sacred word that finally set him free from the clutches of pasam and enabled him to feel the presence of God. Chanting of the mystic word is enjoined by the scriptures as it is the only effective mode of preventing one from falling a victim to the snares of pasam between which and man there has been affinity in a myriad of births.

Man's intelligence is very limited but none the less It is inherent in him. It requires the aid of the senses and the mind to enable it to function. It is not omniscience of God, but it falls short of it and different from it. Senses and mind have no intelligence and are made of perishable and unintelligent matter. The whole universe is material and perishable. Discriminating pasam as merely fleeting matter, and the soul to be defectively intelligent depending for the function of its intelligence the Divine intelligence of God, the soul perceives the presence of the ever-existing God as entirely and miraculously new. The finite and defective intelligence of man becomes widened, partakes of the intelligence of God when he surrenders his individuality to God. Dissociating itself from each of the transient forms of matter in the universe, the soul finds radiating from within supreme light and all pervasive intelligence, Lord Siva. The soul should imagine that and act as that all pervasives intelligent Siva. Siva the manifests Himself on all the soul's intelligence as entirely different from its innate intelligence and as the faultless, and infinite Guanam. By the manifestation of Lord Siva in the soul's intelligence, Anava which is the cause of ignorance and other human frailties and errors begins to fade and eventually to lose its grip on the soul. This attitude of the soul is called "Sivohambhavana". The soul perceives God within its intelligence even as the planets Ragu and Kethu are seen in their effects over the sun and moon, in the solar and lunar eclipses by inference. Scriptures enjoin on the liberated souls ones that they should perform (pooja and Homam) worship in their heart after installing Lord Siva therein by bhavana or imagination. This kind of performance is called Antharyogam. Man should worship God both objectively and subjectively. Antharyogam is a form of subjective worship.

Lord Siva is perceived by the devotee. The devotee gives up his freedom and becomes a servant of God. God becomes apparent in the devotee's heart as fire hidden in a piece of wood suddbely blazens out when it is rubbed with another piece of wood.

Saint Appar refers to the experience in the following words :

“விறகிற்றீயினன் பாவிற்படுநெய்போல
மறைய நின்றுளன் மாமணிச் சோதியான்
உறவு கோல் நட டுணர்வு கயிற்றினால்
முறுகவாங்கிக் கடைய முன்னிற்குமே”

He is celestial light and resembles a self-luminous ruby. He is hidden in the soul of man even as fire in a fuelstick and ghee in milk. But He will appear before the seeker but suddenly a spring into appearance) if man churns his heart the stick of love with the rope of gnana tied round it.

Man then sees the Lord in the heart of heart. This perception of God is not the result of fancy or imagination but is real.

God is different from souls is independent of them. In the unliberated state of the soul, God is the source and cause of soul's intelligence and knowledge, appears to be one with the soul that His existence is not even suspected by the soul. It is because god's close union with the souls that souls even think there is no God! Even so, the soul in its liberated state should so merge itself in God that it should not at all be conscious of itself. The soul should do nothing except the biddings of the will of God. This is the highest wisdom and the crest of divine service. The liberate soul then has no action of its own to perform and no self to feel conscious of. It does not feel its own body burdensome. It has no needs or wants to be satisfied.

The world is no t answe it any longer. It is not drawn into errors or evil, for anavam the cause of a vidye and defect no longer raises its head. The soul is thus freed from the effects of the three malas. The soul has thus purification.

But this is not tantamount to bliss, which is the soul's enjoyment of Sivananda which is positive in character while freedom from malam is only negative in nature. Positive attainment of bliss has to be secured only by one's deep love of God.

IV

Realisation or Mukthi

The Saiva Religion is Adwaita in its tenets. The word adwaitam is interpreted to denote oneness of the entity by Sri Sankara and his followers. Saivism holds that the word does not at all predicate the number of entities but simply expresses the relationship between goal and God as being non-dual. When the Vedas say that it is one, it affirms that there is only one supreme God. Saivism is therefore pure adwaitam. Things which are two in the beginning can under no circumstances become one. If two becomes one and the same there can not be bliss nor experience of ananda. The soul exists even in mukthi but effaces selfhood in the said state, so as to become merged in God. Anavam does not become extinct but loses its hold on the soul and becomes impotent. Sivagnana Yogi the saintly commentator on Sivagnanabotham and the author of the Dravida Maha Bashya and a host of other works rightly points out that the negative prefix "na" in Advaitam simply denies the dual nature for it denotes only simple negation when it is prefixed to a numeral though it has two other meanings in other contexts.

In the word “அநேகம்” Anekam, the negative prefix simply denies oneness and does not denote a particular number other than one. Mukthi therefore in Saivism is bliss which is the result of the soul reaching the lotus feet of God and merging itself in Him.

“அரிவையரின் புறு முக்தி கந்தமைந்தும்
அறு முத்தி திரிகுணமு மடங்குமுத்தி
விரிவுவினை கெடுமுத்தி மலம் போம் முத்தி
விக்கிரக நித்தமுத்தி விககே முத்தி
பரவுமுயிர் கெடுமுத்தி சித்தி முத்தி
பாடாண முத்தியிவை பழிசேர் முத்தி
திரிமலமும் அகலஉயிர் அருள்சேர் முத்தி
திகழ் முத்தியிது முத்தித் திறந்ததாமே.

சிவப், 50

“Diverse goals are aimed at, as salvation by different creeds. They are the pleasures of women, the annihilations of the categories of experience, the subdual of the gunas, the destructions of Karma, the mere dissolution of bonds, the immortality of the body the realisation of the self, the annihilation of the soul, the attainment of Siddhis and the deadening of consciousness as in petrified condition. All these are of blameable nature. The realisation of Supreme bliss by the attainment of divine grace in consequence of the dissolution of three bonds is the highest and faultless of all.”

In these words Umapathi Sivacharya the prolific author of eight works on Saiva Philosophy analyses different kinds of Mukthi held by different schools of philosophy. I need not labour the point that many of the ideals of Mukthi held by different schools of thought are not lofty, the conception of Mukthi varies from religion to religion according to their tenets concerning matter, soul and God. Lokayats who deny the existance of God, soul and

Karma have for their ideal for attainment sexual pleasure
Omarkayam in his own materialistic way has said in his
Ubyat.

"Here with a lot of bread beneath the bough
A flask of wine, a book of these and-those
Beside me singing in the wilderness—
And wilderness is paradise now.
How sweet is mortal sovereignty
Think some Oh, the brave music of a distant trum
Others how blast the paradise to come,
Ah take the cash in hand and waive the rest.

A set of Buddhists called Southirandikars who do not believe in God, have for their goal the annihilation the five sk andas, categories of experience. They know that life entails miseries and the sources of experience are responsible for their plight. In order to get rid of their miseries they hit on annihilation of the categories of experience. A set of Jains called Niganta-vathins have analysed and classified the evil propensities of man into three kinds and they say that suppression of the three propensities is Mukthi. The Prabakaras held that if one puts an end to karma or action, the soul loses its faculty of perception and becoming devoid of any sign of life or activity is insensible to pain. This is mukthi according to them. To the Bedavadin's Mukthi consists in doing away Anava Mala and in making the soul thereby eternally pure. Soul then becomes pure as copper becomes gold by the touch of the philosopher's stone. A section of Sivasamavadins thinks that to get divine imperishable body is to attain mukthi.

Some yogis say that to make the body imperishable and permanent is Mukthi. The mayavains hold that to attain wisdom is Mukthi. The Samkkyas have a similar idea of Mukthi. Bhaskaryas says that mukthi is the state in which

the soul utterly effacing itself with its desire, wisdom and action becomes one with God. Siddars say that it consists in souls' attaining the eight kinds of Sidhies. There are Pashnavadins who say that when the soul casts away its finite knowledge and experience of pain and pleasure it is in union with Anava Mala and is devoid of any experience is like as a piece of stone. It has then attained Mukthi.

All the kinds of Mukthi referred to above are dependent on thirty six thathvas which are material in nature. When the thathvas met with destruction as they are bound at some time or other Mukthi also comes to nought. The last one of the series of Mukthi is spoken to by Sri Umapathi Sivam's Advaidic mukthi held up by the saivite school as the noblest goal to be sought after by men. Mukthi according to Saiva philosophy is of two kinds. They are Jeevanmukthi and paramukthi. Jeevan Mukthi is attained even during one's own life time on earth and even when the soul does not do any action except under the influence of the divine Grace, it loses its egoism and selfhood and becomes at once liberated from the hold of the three malas. The corporeal body does no longer do him any harm nor affects his wisdom. The body clings to him as long as the prarabtham lasts. When prarabdam becomes extinct and the soul does not do any action for itself, the said soul liberated from bondage attains paramukthi or Supreme bliss on the body falling off from him. The Soul does not attain mukthi at once on its getting itself freed from malas. This is only negative in characters while Mukthi is positive attainment bliss. Hence the soul even after getting itself purged from the malas, has to practice some sadana in order to attain the Supreme bliss. The sadana is referred to in the XIth Sutra of Sivagnana-botham.

காணுங் கண்ணுக்கு காட்டும் உளம்போல்
காண உள்ளத்தைக் கண்டு காட்டலின்
அயரா அன்பின் அரன் கழல் செலுமே.

“As the soul enables the eye to see and itself sees, so Hara enables the soul to know and itself knows. And this advaita knowledge and ceaseless and untiring love will unite it to His feet.”

The soul is endowed with intelligence, but it is very limited. Soul does not perceive anything except with the aid of the senses and mind. If they are on intelligent as matter, no amount of adventure as can enable it to know. This intelligence is altogether found a mentally different from the supreme intelligence of God. As indryas are made up of matter, they cannot themselves know, nor can pass on any knowledge to the soul. It is therefore clear that as the soul has no intelligence which can function without an extraneous aid and as the senses and the mind are merely intelligent matter, the soul's intelligence functions only when the supreme intelligence of God makes its impact on the intelligence of the soul. The Soul is not utterly devoid of all intelligence as matter is, nor is it as intelligent as God.

“அறிவெனில் வாயில வேண்டா
அன்றெனில் அவைதாம் என்னை
அறிவதை யுதவு மென்னில்
அசேதனம் அவைதாம் எல்லாம்
அறிபவன் அறியும் தன்மை
அருளுவன் என்னில் ஆன்மா
அறிவிலதாகும் ஈசன்
அசேதனத் தளித்திடானே

(சிவம் 54)

If the soul can know things by itself it does not require the implements of knowledge. If the soul is unintelligent what

is the good of the implements? Can implements supply intelligence to the soul? It is not possible, for they themselves are unintelligent. If it is said that God vouchsafes intelligence to the soul, it will imply that the soul by itself has no intelligence which conclusion is wrong since God does not make the unintelligent intelligent.

Iswaravikara vadins, and Sivasamavada Saivites believe that the soul is fully intelligent and knows things by itself. The Nayayikas and Vaisesikas hold that the indryas will endow the soul with intelligence. Parinamavadins admitting that the soul is intelligent say that Lord Siva will give them intelligence. Saivites in referring all these theories hold that the soul is defectively intelligent and that God enables the soul to know things. As the eye which has the power to see, sees at the instance of the soul which also sees through the eyes, so God enables the soul to know and Himself knows so that soul might know and enjoy. Even after the soul gets itself purified, it has yet to do certain duties before it can attain bliss. It has to perform Gnana Nishta. The soul, even as God, has intelligence, desire, and action (Gnana sakthi, Iksha sakthi, Kria sakthi) both in its liberated and unliberated states. Soul because of the said attributes it experiences the world and worldly pleasure with delight and intensity when it is unliberated. But when it becomes liberated, the said attributes of the pure soul continue to function still. The freed soul knows of the infinite Grace of God which guides him to know and itself knows so that he might know. Thus the soul's intelligence is at work. The soul loves God more and more intensely and plunges itself into it. Thus its Iksha sakthi is at work. With its unbounded love for Siva, the soul experiences the infinite bliss. It is the function of the soul's kria sakthi. Thus we find that the soul cannot be idle and is not so even after it absolves

itself from all the malas. All its attribution become keener and purer and function with all their intensity and purity so that the soul experiences infinite bliss. This is called Gnananishta, bliss by the scriptures. In experiencing Sivan the Jivan Muktha ultimately loses the knowledge that God helps him with the two great acts of grace and simply enjoy bliss.

Saint Thiruvalluvar has in his own inimitable way puts this truth in a nutshell as none else has done, in the following famous kural.

“சார்புணர்ந்து சார்புகெட ஒழுகின் மற்றழிதுச்
சார்தரா சார்தரு நோய்”

This kural is addressed to the liberated soul. If you by dyana know your dependance on His Grace, and then so act as to give up even this sense of dependance you are for ever free from the disease of birth.

The author of Thirukkalittrupadyar has in the following oft quoted verse has brought out the entire significance of the kural.

“சார்புணர்ந்து சார்புகெட வொழுகின் என்றமையால்
சார்புணர்தல் தானேதியானமுமாம் — சார்பு
கெடவொழுகில் நல்ல சமாதியுமாம் கேதப்
படவருவதில்லை வினைப்பற்று

The soul which has reached the high altitude of gnananishta, is in the state of Duryathitha even in its waking state. Though the soul lives in the body and is in its waking state when it attains the highest state of a jivanmuktha, is not tainted by this Indryas or karanas nor by other kinds of pasam, but it is always in intense and immediate holy communion with God. All Thathwas cease to function as such. They are not dead.

altogether but do no longer stand in the soul's way of experiencing the bliss. The Thathwas are material and finite, but they are metamorphosed into Sivakaranas. They no longer hinder the soul from the experiencing bliss, but on the other hand help it to do so.

Saint Seikilar has in his holy Peria Puranam portraying the lives of the Saiva Saints expatiated in many a place on the immaculate and divine experience of these Saiva saints. It can surely be said that no other poet nor saint has ever dwelt so admirably well on the most subtle and ineffable experience of bliss experienced by saints. In referring to the bliss which saint Sundarar had at the time when he worshipped the sacred feet of Nataraja says as follows,

“ஐந்து பேரறிவும் கண்களே கொள்ள அளப்பருங்
கரணங்கள் நான்கும்
சிந்தையே யாகக் குணமொரு மூன்றும் திருந்துசாத்து
விகமேயாக
இந்துவாழ் சடையானும் ஆனந்த எல்லையில் தனிப்
பெருங் கூத்தின்
வந்த பேரின்ப வெள்ளத்திற் றிளைத்து மாறிலா
மகிழ்ச்சியின் மலர்ந்தார்.

His eyes absorbed to themselves all the powers of the five greae senses; his chittam withdrew to itself all the powers of the four immeasurable anthakkaranas or mental functions faculties, his three gunas get themselves transformed into the perfect Sathvaguna. As a result of the transmutation, he get himself in the midst of the flood of infinite bliss and, danced with ecstasy of happiness, born out of the infinite, blissful and unique cosmic dance of Lord Siva of matted hair. This is the lofty experience of one of the Jivanmukthas of renown. Though the soul of the jivanmuktha has for its abode the mortal frame, his karanas are no longer human in characer, that is they are not pasu-

karanas. They have become pathi karnas, or Sivakaranas. They become attained with the infinite and become eminently fitted to enable the soul to enjoy infinite bliss. Saint Seikilar calls the five senses of the jeevan-Muktha as the great ones to denote that they are no longer small but have become pure and considerably extended. He calls the mental faculties immeasurable, only in a similar sense. Gunas spring up from prakriti, but the gunas of the jeevan-muktha are not prakrithi but are divine. They are 'aprakrithi'. To denote it, he calls the gunas as (திருந்தியது சாத்துனிகம்) perfect Sathvaguna.

Saint Gnanasambandar who is one of the samaya-charyas, and a jivanmuktha goes to the holy shrine of Chidambaram, and worships Lord Siva in the form of Sri Nataraja. He also gets divine experience and sings in praise of the Lord. While singing he is said to have stated by the author of Periapuranam as follows :—

உணர்வின் நோய்பெற வரும் சிவபோகத்தை ஒழிவின்றி
உருவின்கண்
அணையும் ஐம்பொறி அளவினும் எளிவர அருளினை
எனப்போற்றி
இணையில்வண் பெருங்கருணையே எத்திமுன் எடுத்த
சொற்பதிகத்தில்
புணரும் இன்னிசையொடுபாடினர் ஆடினர்
பொழிந்தனர் விழிமாரி

He sang melodious hymns in praise of His unparalleled grace, danced with joy while tears flowed down from his eyes and said "O Lord, Thou hast out of thy divine grace enabled to enjoy ceaselessly even through my senses the Sivabogam (bliss) which is attainable only in the purest of hearts where unfailing love for Siva resides. Though Siva resides in the heart of all souls inseparably, yet he

metes out to each according to his desert. A question may be legitimately put as why the Lord who resides in all should grant bliss to a chosen few and deny it to the rest. Though the sun shines in the sky in all his glory the blind do not see his light. Just so, the soul entangled in pasa cannot see Him at all nor enjoy His bliss. The sun only opens the lotus flower when it is matured. So His Arul dispels the darkness of those who understand Him by their love and attracts them to Himself. The soul does not vanish for it does, there will be nothing to unite with God; If it exists permanently in its unliberated state, there is no possibility of holy union with God just as the salt dissolved in the water becomes united with it (water). The soul losing its mala unites His feet and becomes His servant of God. Soul does not perish.

சென்றி வன்றான் ஒன்றில் சிவபூரணம் சிதையும்.
அன்ற வன்றான் ஒன்றுமெனில் அன்னியமாம்

இன்றிரண்டும்

அற்றநிலை ஁தென்னில் ஆதித்தன் அந்தன் விழிக்
குற்றமற நின்றது போற்கொள்.

உண்மைவிளக்கம்—48

முத்திதனில் மூன்றுமுதலும் மொழியக்கேள்

சுத்தஅனு போதத்தைத் துய்த்தலனு—மெத்தவே

இன்பங்கொடுத்தல்இறை இத்தை விளைவித்தல் மலம்

அன்புடனே சுண்டு கொளப்பா

உண்மைவிளக்கம்—50.

Hear how the three entities exist even in bliss. The soul enjoys bliss ; the Lord grants it, and the malam causes it (by its total loss of strength in His presence) True love or Mukthi is the cause of the soul's happiness or bliss as it is the cause of its pathignanam. Some want to discriminate between bhakthi and gnanam where as Saivaism finds identity between the two.

In this context, the following memorable mantra from the sacred Thirumurai Thirumanthram of Thirumolar is called to my mind.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவது ஆருமறிந்திலார்
அன்பே சிவமாவ தாரும் அறிந்தபின்
அன்பே சிவமா யமர்ந்திருப்பாரே

Supreme wisdom like God. This in Saiva philosophy is called Atmaroopam. When the soul then becomes merged in the Divine grace, and gives up actions for itself, it knows then its real nature. This is Atmadarshanam. Then the soul investigates into the true nature of thathwas and knows them to be alien to itself. Divine wisdom dawns upon him if the soul immerses itself in it abandoning its hold on thathwas, it gets itself purified, and has a direct sight of the Supreme being. This is called Amatasudhi or purification of the soul. Purification of soul and Siva darshanam happen together. Both god and Soul have intelligence, desire and action though they are different in nature. If the Soul abandons its own intelligence, desire and action and merges itself in God, the Divine Grace which enlightens the soul is pure gnanam which is called parai. It then sees God has Sivadarshanam. Soul then has certainly escaped from the state of science and equally so from that of being victimised by Thathwas. There is still another danger for this soul even after it has The ignorant think that God and love are different. None knows that God and love are the same. Did all men know that God and love as love. They would repose in God as love. In the unliberated state, the soul does not know the existence of the three entities nor their mutual relationship. It does not know even itself till God dispels all ignorance from it. When the senses and mind become functionless,

and when the soul gets patignana or divine wisdom, anava loses its power (in the presence of divine gnanam), the soul perceives the real nature of the matter soul and God. In the unliberated state, though the soul cannot know anything by itself, yet it thinks that it knows things by its own invoke intelligence and eats the fruits of his actions, when it gets divine wisdom. It understands that its gets is knowledge with the aid of the senses and mind also knows its own real nature. It also knows that mind and senses are matter, that they are fundamentally different from it, and that it is weaker matter, like the implements, nor kept clear of the dangers aforesaid. It should avoid the temptation to misconceive itself to be God. If the soul keeping clear of these dangers merges itself in Gnana-sakthi without a break, and abandons consciousness of itself, and does merely the biddings of the Divine Arul seeing it everywhere the Divine Grace shines and radiates itself when the soul gives up its selfhood. The Divine Grace is called Sacred Feet of the Lord. When the Divine Grace or Sivam is found everywhere that is called His Holy Divine Face. The soul knows no bitterness in experiencing the fruits of its own prarabdham and it sees only His Grace even when the effect of his prarabdham surges up to itself.

(To dance in ecstasy of sivanada is His divine Crown)

It is very often asked, when the soul attains the supreme gnanam, how can it be said that there is God spart from gnanam. That gnanam is called is His Grace. Even as sun light, cannot exist independantly of the sun, Grace or Divine Light cannot exist without God, for Divine Light is only the attribute of God. Hence the Supreme Entity is God while Grace that radiates from Him is His Sakthi. Arul sakthi or Divine Grace is itself illuminating,

and infallible divine Gnanam of light which does not stand independantly of God. Just as the sunlight dispels all pervasive darkness and shown the sun to us so the light of Divine grace dissolves the base bonds of darkness and delightfully shows the Supreme Being to the freed souls.

It is argued by the Sivasamayavadins that when the soul is freed from bondage and attains His grace, all the attributes of Siva will manifest themselves in it. As a man possessed by evil spirits, exhibits the distinguishing features of the departed spirit so the liberated soul, which attains His grace, will also attain His Supreme infallible intelligence and will even acquire the mighty powers of the Almighty. Surely this view is incorrect. If a ghost possesses a blind or a dumb or a lame man, it cannot make him one, or speak, or walk. Similarly all knowing Grace of God which possesses the soul will only develop the latter's innate powers.

Knowing that the thathwas cause erroneous and defective knowledge, the liberated soul should merge itself in the Divine Grace, and stand firmly rooted in it. The soul then enjoys all comprehensive wisdom. The soul rejecting its own desire intelligence and action and sees that all that happen is the result of His Grace as the purified soul. It stands unaffected by any of the implements without at the same falling into unconsciousness. It surrenders itself to the control of the highest wisdom realised giving up its egoistic efforts identifying itself with the Supreme Being it attains the supreme state of pure consciousness in its waking state. This state is called jakrathuryam. Thuriyam is a shortened form of Duryatheetham which denotes that state of the embodied soul passing far beyond the state of deep sleep where no thathwas function. This state is reached by an embodied soul in its deepest slumber. If this state dursyatheetam is

reached by the soul in its waking state while it is fully alive in its body it is said to attain jākratheetham. A man who attains this state is called a jeevanmuktha. A jeevanmuktha though immersed in body, soul has his implements always subdued. The implements should cease to act. They themselves will not cease to function the soul will revel ignorance. The soul cannot by its own intelligence subdue them for they are the only source of knowledge in unlibreated state. The soul has necessarily to subdue them with the aid of God's Grace. Without having resort to His grace then there is no way of subduing the implements.

In order to secure final salvation, the soul should listen to the words of God who appears as his spiritual Guru as a result of his puranic-during his previous births, meditate on the significance of such words get a clear vision of truth and realise. Adwaita is union with God. These are the four steps which lead the liberated soul to bliss. It cannot be reached by any other mode. Neither Yogic meditation nor Yogic ideals will help any man to attain salvation for all of them have to be attained with the aid of mind and its faculties and mind is as at and cannot perceive God nor can it help man to perceive Him. The Jivanmuktha is one who has attained bestitude and anandam, and one who has become liberated. He still has a body and has to live in this world till he shakes off his body and reached the final salvation and merges in god. As long as he dwells in a body he runs the risk of being drawn again into the vertex of worldliness. If he is so drawn, the miseries also return to him. He has therefore to avoid the happening of such a contingency. What should he do to avoid it? His duties are laid down in the last and the twelfth Suthra of Sivagnanabotham.

Having purged one self of all malas in which all evils and sins take their origin, the liberated one should always live in the midst of the holy saints, chant the sacred mystic word of five letters in a form approved by the Divine Guru, see God manifesting Himself in all the phenomenal world, give up his attainment to the world and take hold of his Grace and worship the Saints and Sivalinga, with loving and melting heart as the forms of Him whom even the gods do not know. Such jevanmukthas purely attain paramukthi on the falling off the material body as a result of the exhaustion of prarabdha, the last vestige of Karma.

Tiruppanandal Endowment Lectures — 1950

SAIVA SIDDHĀNTA

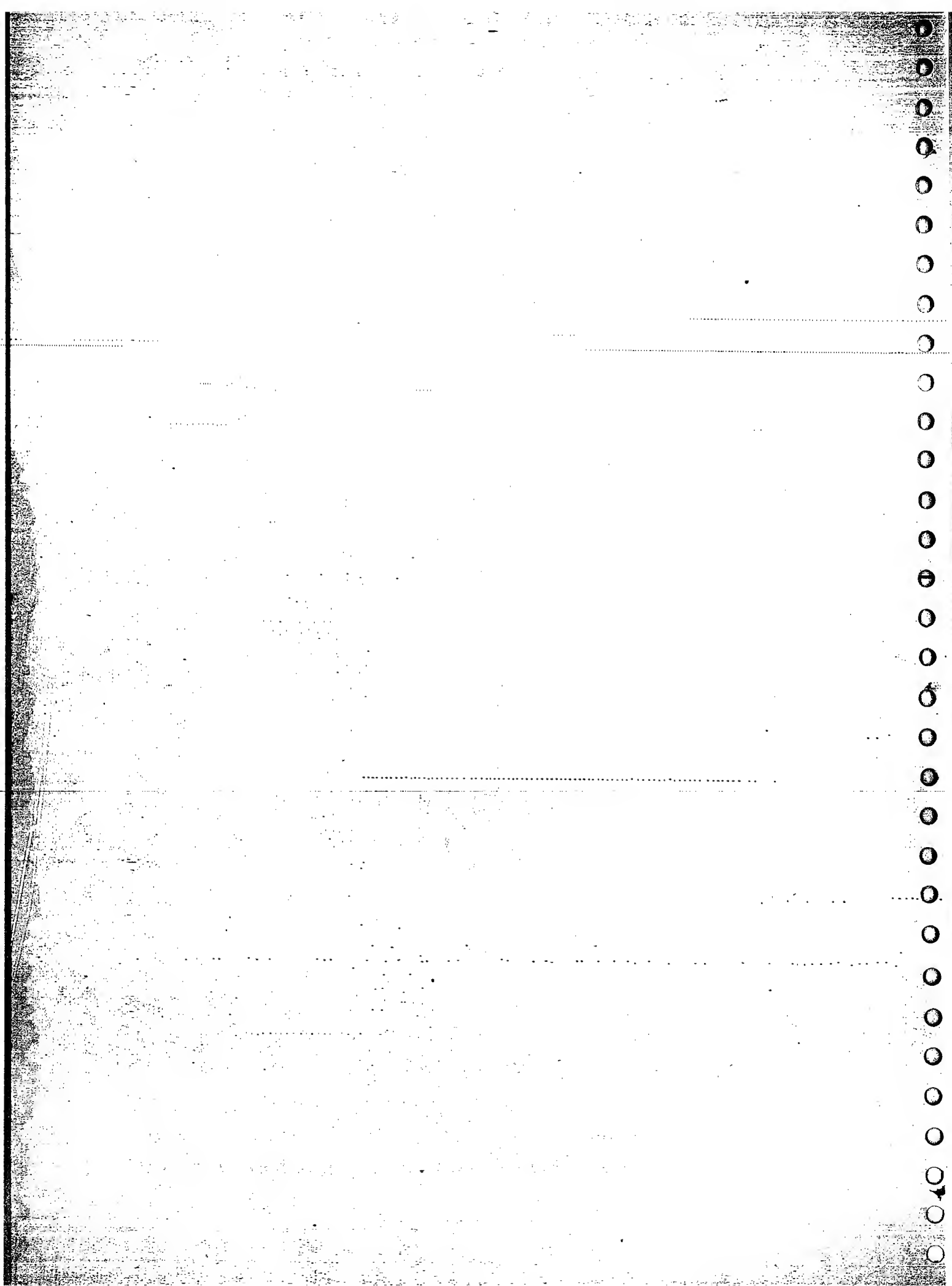
BY

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ANNAMALAINAGAR



LECTURE No. I

Delivered at the Banaras Hindu University on Monday
the 11th day of September 1950 with Dr. B. L. Atreya,
Professor of Philosophy in the Chair.

The Origin of the Saiva Siddhanta System is lost in the mist of antiquity. The excavations at Mohenjo Daro and Harappa led Sir John Marshall to assert that Saivism is the most ancient living religion in the world. Among the numerous objects discovered there, were several Sivalingams, Sacred Bulls, Nataraja, Dakshinamurthi, the Mother goddess, figures in yogic posture, seals which represent idols being carried in procession on Vahanas, a public bath, and a prayer hall. The cardinal principles and practices of the Saiva Siddhanta system, that are capable of formative expression, are found so expressed in these seals and relics. Marshall thinks that these are traces of a civilisation that existed before the Aryans came to India. The general consensus of opinion among scholars is that this culture is about 5000 years old, though there are a few who vigorously dispute every theory put forward by Marshall.

2. The sources of the Saiva Siddhanta System are the Vedas, the Agamas, the Songs of the Saiva Saints, Philosophical treatises of the Santanacharyas and their disciples, and stray works of reputed Saiva Scholars like Haradatta, Srikanta Trilochana Sivacharya and Appayya Dikshita. Among these sources, the Rig Veda, the Svetasvatara Upanishad, the Mriendra and Paushkara Agamas, the

Thevaram and Tiruvachakam of the four Saiva Saints, the Sivajnana Bodham of Meikandadeva, the Sivajnana Siddhi of Arulnandisivacharya, the Siddhanta Ashtaka of Umapatisiva, and the Dravida Mahabhasya of Sivajnana Swamin deserve special mention. The Siddantha Saravali and the Ashtaparakarana are also excellent books on the subject. Saiva Siddantha attaches equal importance to Sanskrit and Tamil, and equal value to books which expound it as a religion and a philosophy. It accepts the well known definition of Philosophy as the "grammar" of religion, and divides its saintly leaders into two classes... the Samayacharyas or religious preceptors and the Santanacharyas or preceptors of philosophy. There is a well known Tamil verse which describes the Vedas as a Cow, the Agamas as its milk, the songs of the four Saiva Saints as the ghee immanent in the milk, and the philosophy of Meikandadeva as the taste and flavour of the ghee. (Appendix A).

3. The chief Saiva Siddanta books consist of (a) the *Parapaksha* where the principles and practices of other systems of philosophy are examined in great detail and distinguished from the Orthodox Saiva Siddhanta system and (b) the *Supaksha* where its own principles and practices are very accurately set out and all possible objections answered. The system relies upon pratyaksha, anumana, revelation, and intuition as valid and valuable sources of knowledge. The essence of the system is the acceptance of three perennial and fundamental entities of padarthas viz., Pati, Pasu, and Pasa, which may very roughly be translated as God, soul, and matter. Pasu with the help of the grace of Pati, gets rid of the Pasa and attains permanent and conscious bliss at the feet of Pati. Satkaryavada or the theory that every effect implies a pre-existent

material cause, is an essential postulate of the system. Something cannot come out of nothing nor finally become nothing. Pasu and Pasa are not illusory but as real as Pati. Pati is like a container, Pasu like a liquid in the container, and Pasa like the sugar or salt held in solution in the liquid. This relationship is expressed a Vyapaka, Vyapya and Vyapti. These and several other doctrines distinguish the Saiva Siddhanta System from others such as the Adwaita, the Visshtadwaita and the Dwaita.

4. It is the specific desire of the founder of the endowment for these lectures that they should be the result of a deep study of the sutras of the Sivajnana Siddhi, of the six old commentaries thereon and of the Sivaprakasa of Umapatisiva. I shall strictly adhere to this in my treatment of the subject.

5. The Parapaksha deals with fourteen systems beginning with the Lokayata or the rank materialists, and ending with the Pancharatra. The Supaksha deals with the objections of various systems and sets out in full detail the doctrines of the Saiva Siddhanta system. Every resemblance with another system which would mislead the reader is carefully distinguished and the Siddhantin's view emphasized.

6. The Supaksha opens with a short discourse on epistemology and the principles of logic which the author employs in his book. Pratyaksha, anumana, and agama which may be roughly called perception, inference, and scripture are the three valid sources of knowledge. Abhava or non-existence is a source of knowledge. since non-existence of a thing implies its existence somewhere else. Anupalabhdhi or non-perception is also a good source. From the absence of chill, we infer absence of dew. This

principle is used to infer the complete disappearance of the anava mala in the mukta soul, though the perennial nature of its existence is not compromised because it is found in all Baddha souls. Arthapatti or implication is a method of inference. We see Devadatta not eating during daytime but continuing, to be fat. We infer that he must be eating during nights. To these six a further four viz., Parisesha, Sambhava, Aitihya, and Svabhava are added, but all these ten can ultimately be reduced to perception, inference and scripture. The well known twenty-two points of defeat in debate or nigrahashtanas are duly set out and a short description of each is given.

7. Let us now see how God or Pati is described and considered, and how His existence is proved. It must be clearly remembered that God has no material existence which can be the subject matter of our experience with the five senses. Saint Gnanasambanda says that God is the subject of One's own spiritual experience and that there is not much use in employing logical methods of proof. "ஏதுக்களாலும் எடுத்த மொழியாலும் மிக்கு சோதிக்க வேண்டா சுடர் விட்டுளன் எங்கள் சோதி (சம்பந்தர் தேவாரம்-3.54.5)". St. Appar is equally emphatic:— "புந்தி வட்டத்திடை புக்கு நின்றானையும் பொய் என்பனோ?;" The cosmological, physico-psychic and other so-called proofs are thus only in the nature of analogy.

8. There are two concepts of the Ultimate Reality the Transcendental and the Determinate. The transcendental is called by various names such as Nishkala, Parabrahman, Parameswara etc. This is called the *Svarupalakshana*. This is beyond all thought, speech and action, but of its own grace, highly advanced souls are allowed to have spiritual experience of its existence and union. St. Manickavachakar sings. அப்பாலைக் கப்பாலைப் பாடுதுங்காண் அம்மானாய் (see Appendix B). St. Appar

says. "அவன் அருளே கண்ணாகக் காணின் அல்லால், இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன் இவன் இறைவன் என்றெழுதிக் காட்டொணாதே" (அப்பர் தேவாரம்-6-97-10).

9. This absolute, of its own volition, becomes the determinate or sakala, for the sake of the salvation of infinite millions of souls. There is no external cause which operates to reduce the Absolute to the Sakala state, for if there be one, that cause would be superior to God. "அகலமாய் யாவரும் அறிவரிதப்பொருள், சகலமாய் வந்த தென்றுந் தீபற, தானாகத் தந்ததென்றுந் தீபற (திருவுந்தியார்-பாட்டு-1) "Says one Siddhanta Sastra called the "Tiruvundiyaar." This Sakala is also called the *Thatastha Lakshana*. The Sakala manifestation is subdivided into rupa, arupa and ruparupa.

10. This supreme, ultimate Reality called Siva, is without beginning or end, free from all defects, and possesses the well-known eight attributes of Godhood viz., infinite, grace, infinite bliss, infinite intelligence, infinite intuitive wisdom, infinite power, infinite purity, infinite existence and infinite freedom. This supreme Siva, on account of the misery of an infinite number of souls in various stages of experience of their Karma, provides them with means whereby they can get rid of their Karma and engages Himself in the fivefold cosmic activity of creation, sustenance, destruction, obscuration and liberation. These are called Srishti, Sthithi, Samhara, Tirodhana and Anugraha. All these are directly due to the infinite grace of Siva and His keen desire that all souls should attain salvation.

11. We are all aware of the theory of causation and know that everything is produced by the co-operation of three causes, the material, the instrumental and the efficient. A chair is the result of a carpenter operating with his

tools upon a piece of timber. A pot is similarly the result of a potter working with his wheel and rod upon a volume of clay. Even so, the universe is the result of God operating as the efficient cause or Nimitta Karana with his Shakti as Sahakari Karana (or instrumental cause) upon Maya as the material cause or Upadhana Karana. There are several other systems which roll all the three into one or two. Saiva Siddhanta is very careful in its postulate that God is only the efficient cause. God does not create something out of nothing nor destroy something into nothing. Matter is indestructible and Maya the primordial matter only changes its form and continues to exist. The Siddhanta theory is therefore called Satkaryavada.

12. There is considerable difficulty in making God the material cause or Upadhana Karana of the Universe, because the problem of Evil would not be properly solved, and God would be regarded as the source of evil. Maya or matter has infinite variations and Asuddha Maya is the substance out of which the human body and the bodies of all living things on earth are composed. The Saiva System does not say that Maya is an illusion without any real existence in fact. It may have limitless and changing names, forms and shapes. It is however a part of Pasa which is as perennial as God himself.

13. God is not the instrumental cause or Sahakari Karana because working with an instrument would necessarily involve some kind of relationship with matter. God's energy or Shakti has a twofold nature. It serves as an intermediate link between matter the unconscious jada and Siva the conscious absolute. Shakti is therefore regarded as the Sahakari cause, which operates on the Upadhana Karana.

14. Even as Nimitta Karana or efficient cause, God operates in a very different way from a potter or carpenter. In *his presence*, the five great activities are carried on for ever, just as in the presence of the sun, a lotus bud appears, another blossoms and a third fades. In the Sannidhimatra of Pati, Cosmic activity goes on, even as the affairs of State are carried on by Ministers in the mere presence of the head of the State, *Brahma, Vishnu, Rudra, Maheswara, and Sadasiva* correspond to these Ministers. God, the Supreme Reality does not undergo any change or Vikara as the result of these activities. They are mere *child's play* which does not involve any exertion on His part. Some passages in the songs of the Saiva Saints which refer to God's activity *as play* are misunderstood by some as playing with the lives of souls, thus *imputing a kind of irresponsibility*. What is really meant is that these cosmic activities are carried on very *efficiently* without any kind of *His interference or exertion*.

15. The question naturally arises whether destruction or Samhara can be called an act of grace done by a loving god. *Samhara* really means a benevolent withdrawal, as the word is derived from two sanskrit roots (*sam and hru*) which mean well and drawing in. The word means a good rest. No reasonable man will deny that after experiencing Karma in this life, he requires a little rest before entering on the next. The other four are likewise acts of grace intended for the benefit of the soul, in its attempt to get rid of its impurities and attain salvation.

16. God's appearance in a form or rupa is not at all due to any extraneous cause or paratantra, nor is any form necessary for Him to carry on the Cosmic activities. He is an *Anadi Mukta Chitrupa* but appears in forms as

Guru or Preceptor to the Pralayakala and Sakala souls for imparting Upadesa so that they may attain salvation. Even these forms are not due to any malas at all. All the parts of the form which he assumes from top to toe and the weapons which the form carries have philosophical significance. A pasage from the *Vathula Agama* is quoted by *Sivagrayogin* in his commentary on the Sivagnana Sidhi stanza which deals with this subject (1:47) Of these forms, some are *Bhoga Rupas*, some *Ghora Rupas* and some *Yoga Rupas* which are taken to bestow Bhoga or enjoyment on souls; to effect proper disciplinary punishment, on misbehaving officers like Daksha and Yama; and to grant Yoga Mukthi to persons practising advanced yoga.

17. There is a list of twenty five forms called the *Maheswara Moorthas* of which the above are a few. These forms really belong to Srikanta Rudra who belongs to the Pralayakala category of souls, but the *Voyusamhita* and other puranas generally treat the forms, names, and activities of this Rudra as belonging to the Supreme Godhead. They are therefore, by Upachara said to belong to the Supreme Siva. The *six adhvas* are also His forms. These are respectively called the Mantra, Pada, Varna, Bhuvana, Tatva, and Kala Adhvas. Sakti is inseparable from Siva and the three forms of Sakti called the Ichcha, Janaa and Kriya by their non-association and association in greater and lesser degrees give rise to the five atishtanas called Siva, Sakthi, Sadasiva, Maheswara and Suddha Vidya and the three avasthas called the Laya, Bhoga, and Adhikara. Just as an ambercrysals takes on the colour of objects placed near it without itself undergoing any change, Siva appears in these forms due to the changes in the Sakthi without himself undergoing any change.

18. It is because God manifests himself as Siva and Sakti that we find differences in Sex and Characteristics in creation and the concomitant happiness in life. The form of the Sivalinga signifies these essential truths. The essential masculine quality is said to be *strength* and the essential feminine quality *peace*. All moulds of life are twofold, the *Linganga* and the *Bhaganga*.

19. A passage from the Vathula Agama describes in detail the philosophical significance of the Sivalinga. There are several slokas in the *Siddhanta Saravali*, in which *Trilochana Sivacharya* explains the sacred truths underlying the various parts of the Sivalinga. It is because the Sivalinga from visibly reminds one of all these truths, that even the Adi Sankaracharya who gave the first great commentary on the Brahmasutras worshipped a *spatika Linga* called the *Chandra Mouleswara* and the present heads of Sankara Mutts in various parts of the country still carry on the Linga worship faithfully.

20. Arulnandisivacharya, the author of *Sivajnana Siddhi* sums up the Siddhanta theory of God in a series of paradoxes in the last stanza of the first sutra. He says "Siva has neither rupa nor arupa, is neither chit nor achit, does not create, destroy etc., does not enjoy Bhoga does not perform tapas or yoga which are performed by various *tatastha forms*. His svarupa lakshana is beyond all these."

21. We now come to the second sutra which deals with Pasa or Bondage. Souls which are perennial, go through numerous bodies, as the result of good and bad actions. It is God in his aspect as Pati through his Sakti who gives these bodies to the souls in order to enable them to eat the fruits of their activities and get rid of their pasa:

We cannot exactly say which portion of the activity in this life is the result of past karma and which the seed of future Karma. It is a case of Pravaha Anadhi and is like tree and the seed. All deeds which are due to the assertion of the egoistic self give rise to work out the Agamya karma.

Karma is divided into Sanchita, Prarabhdha and Agamya. Sanchita is the big bundle of past karmas. Prarabhdha is that portion of this big bundle which is worked out in this birth. Agamya is the karma which is earned while undergoing the Prarabhdha as the result of self-assertion. There will be no Agamya if self assertion is altogether absent.

22. Our activity is either *hita* or *ahita* (good or bad). Pati punishes us for all bad deeds and rewards us for good deeds. Good deeds are those which give pleasure to other living beings while bad deeds give them pain. Pati while punishing or rewarding may be compared to a father or a doctor. The father rewards a son who reads his lessons and behaves well and punishes another who always commits mischief. A Doctor treats some diseases by giving sweet medicines without any diet restrictions and some others by operation with the surgical knife and a sparing liquid diet for several days till complete cure is effected.

23. One *hita* or good deed is worship of an *Ishta*. We may worship any Devata but Siva gives us the fruit of such worship through that Devata. If a *Bhakta* worships in a way which even involves the suffering of another, God still gives reward but if one worships without Love of Siva only suffering results. The well known case of Chandeswara and Daksha are relevant. Chandeswara cut his father's knees when the latter interfered with his worship. Siva blessed Chandeswara with special favours. Daksha Prajapathi performed a Yajna without any love of Siva and

his sacrifice ended abruptly by his head being cut off and a goat's head being fixed instead. These and other puranic stories are used only to illustrate this truth.

24. Thus we see that the pleasure and pain which we experience in this life are the result of our past karma. These are given to us by God. Karma being of the Achit or jada category is not able to afflict us directly suo moto. God therefore gives us a bit of our past Karma called the Prarabhdha to be worked out in this life. He does not give us the whole of our Karma because the burden is unbearable and impossible to be worked out in the short span of one life.

25. The question of what happens immediately after death is next taken up for consideration. Death is really the departure of the soul or Pasu from the visible physical body. This physical body is called Bhutana Sareera, since it is composed of the five Bhutas (Prithvi, Ap, Thejas, Vayu and Akasa). Inside this physical body there is another called the Puryashtaka * or Sookshma sareera... This becomes the Yatana Sareera when it goes to Swarga or Naraka. Swarga is the place where there is pleasure and no pain. Our world is a place where there is both pleasure and pain and it is therefore called Karma Misra Loka. The soul, immediately after departure from the physical body may enter another physical body or the Yatana sareera or may take several physical bodies with or without any time interval in between or several yatana bodies likewise, according to the Karma which has to be worked out. All these are regulated by Pati through his Sakti. When these changes take place consciousness changes and no remembrance of these is vouchsafed to the soul. A memory of these would

* (See App. H.)

† (Vice Versa in Naraka).

be an unbearable load which the soul could not relish. The soul before it takes another physical body goes through a process called the Panchagni vidya, enters the father's body and through him the mother's womb and comes out as a baby. Transmigration goes on till one's karma is completely extinguished.

26. There is no certainty that a human being will not go down the ladder to become an animal or lesser being with one or more of the five senses. The stories of Ahalya becoming a stone in the Ramayana, of a rat becoming Mahabali Chakravarthi, and of a spider becoming the Chola King Kochchengannan are relevant instances.

27. The sthula sareera is caused by the Sukshma sareera which again is caused by the mulaprakriti, which again is caused by the mohini tattwa. All these are covered by the Vyapaka of the Kundatini Sakti. Then follows a very detailed discussion of the genealogy of the 36 Tattwas and 60 Tattwikas. These are given in elementary treatises dealing with them called the Kattalai books. Several illustrated charts are very useful. The 36 Tattwas fall under three headings viz., the 24 Atmatattwas, the Vidyatattwas and the 5 Sivatatattwas. Other systems of philosophy do not have all the 36 but stop short and their concepts of God are of entities within the Asuddha maya category. These systems range from the Charvaka upto the Aikyavada. The six forms of Saivism such as the Bhedavada, the Avikara Vada etc., place their Siva in one or other of the five tattwas above the Suddavidya. It is Saiva Siddhanta alone which says that Suddasiva is above all the 36 tattwas. He is therefore called Tattwatheetha. (2.73)

28. These lesser deities are nine in number, of which four have no form, one has formless form and the other

four have form (2:74). Through Sakti these forms are caused. Siva and Sakti are not husband and wife in the ordinary worldly sense. There is a passage in the Tiruvachakam which says that Siva is the father, brother, son and husband of Sakti (Appendix C.) There is a good deal of commentary on this which explains the exact significance of each of these relationships.

LECTURE II

On 12-9-1950 with Dr. S. K. Maitra in the chair.

29. Then comes a detailed investigation of the nature, existence and activity of the anava mala which is a peculiarity of Saiva Siddhantha. According to the Saiva Siddhantha system, it is this anava mala which is the source of ajnana or soul's ignorance, not the mayamala. The soul, by its very nature is Vibhu or all pervading but owing to this anava mala thinks that it is (அணு) anu or confined to and co-extensive with the body wherein it resides. Anava is not part of the inherent nature of the soul, for it were, the soul could never get rid of it. The soul, owing to its constant association with numberless bodies, wrongly thinks that it is confined to the bodies, wherein it resides. Anava mala is therefore called by the Siddhantins as an அநாதி சேர்க்கைப் பொருள். St. Thayumanavar says that the relationship between the soul and the anava mala is one of advaita. This is generally expressed as கலப்பினால் ஒன்றும், பொருள்தன்மையால் வேறும் தொழிற்பாட்டால் உடனுமாய், i.e. oneness by close association, difference by substance and togetherness by co-working.

30. Other system of thought attribute to mayamala, the functions of Anava and some of them deny the very

Existence of Anava. The Siddhantins think that the function of Maya is to furnish the substance of which the Universe, its contents, and physical bodies are composed. The Siddhantin uses a homely illustration to explain the functions of the three malas. Karma mala as the material cause produces pleasure and pain, just as the sprouting potential in a grain of paddy brings out the sprout on sowing. Maya mala as the instrumental cause may be compared to the bran which helps the sprout to come out. It produces and prevades the Tanu karana, bhuvana and Bhoga of souls (bodies, instruments of knowledge and activity, and the experiences therewith.) Anavamala as the efficient cause or nimitta karna corresponds to the husk in the paddy which is equally essential. This mala helps the souls to enjoy the fruits of their Karma with the facilities afforded by Maya. As Maya furnishes souls with the substantial background of their enjoyment, the Siddhantin compares it to light, not to darkness. It is the Anava Mala that produces darkness or ajnana. St. Umapathi Siva compares it to a dark bride who is too chaste to appear before her husband, meaning thereby that souls in the grip of anava mala are totally unaware of the bondage which is the result of its grip.

31. The action of Maya is sometimes reckoned as a separate mala called the Mayeya. The Sakti of the Pati which activates the three malas to function and mature so that the soul may in due course get rid of them is called the Tirodhana Sakti and virtue of such association with the malas is reckoned as a separate mala called Tirodhayee. Thus with these two, the total number of malas is reckoned as five.

32. Birth in a human body is *the* way to get rid of these malas. Even then birth in a part of the world which does not value the Vedas and the Sastras is no good, nor

birth in environments which are not suited for spiritual endeavour. It is very essential to get rid of the illusion and arrogance which caste, youth, education, wealth, and authority tend to produce, though these are the very means which are helpful to keep any one above want so that he may without anxiety pursue his method of attaining salvation. Puja is by far the best way of getting rid of the malas. The word consists of two letters Poo & ja which stand respectively for poorthi of all karma and janya of jnana which is essential for salvation. The puranas abound in stories of the Devas going to this world of ours to perform puja here to get rid of their troubles. There is a passage in the Tiruvachakam (Appendix D) where it is said that Brahma and Vishnu express their desire to be born here for performing puja and feel that they are wasting their time in Swarga and Vaikunta. We are therefore enjoined to start puja here and now, as nobody is sure of how long he will live. The author sums up by saying that it is the worship of Siva that will give us perennial bliss outside the cycle of transmigration and that it is more valuable than any kind of worldly treasure.

33. In the third Sutra, the author considers the nature and existence of Pasu or the category of souls. There are seven reasons given for the existence of souls. The first of these seven reasons is very interesting. The Sunyavadin says that there is no soul. The author turns round and retorts that the very thing which says this is the soul. The Dehatmavadin says that the soul is not different from the body. This argument is easily answered because the soul within the body asserts its ego and says "I" "mine" and "my body". The third argument says that the five senses form the soul. It is wrong because besides these five senses we possess Ichcha, Jnana and Kriya (Will, knowledge

and action). The next argument is that the Sukshma Sareera is the soul. This is incorrect because the soul recollects in the wakeful state what all it dreamt in sleep. The fifth argument says that the Pranavayu is the soul. This is incorrect because the result of pain and pleasure is experienced not when it is inactive but when it is active. The next argument asserts that Brahman is the soul. This is negated because unlike Brahman, the soul knows only by experiencing the five avasthas. The last and seventh argument states that the soul is the sum total of all the above six and appears automatically on the combination of them all. This is incorrect because the soul subsists even in the Turiyatheetha condition when all the bodily functions cease. The soul's subsistence in this Turiyatheetha condition is proved by the fact that after waking from this kind of deep sleep, it is conscious of the fact that it had this deep sleep. The first three sutras form the first Adhyaya or chapter which deals with the Pramana or proof of the existence of the three cardinal Padarthas, Pati, Pasu, and Pasa.

34. The next three sutras are called collectively the Lakshana Chapter and deal respectively with Pasu, Pasa and Pathi. The fourth Sutra deals with Pasulakshana. The Antahkaranas are not the Pasu, because they do not know each other. They are mere instruments of knowledge. Just as a lamb which aids the eye to see things, these are different from the soul. When the soul understands this and keeps aloof from them and realises the existence of a Kartha who utilises them, it knows the atmaswaroopa. The knowledge which thus realises the atmaswaroopa is called Pasugnana. The soul when it gets Pasugnana takes the next step of realising that Siva gives the Pasugnana and sees that Sivagnana is superior to Pasugnana.

35. The three letters of the alphabet Akara, Ukara and Makara together with Bindhu and Nada represent and influence respectively Ahankara, Buddhi, Manas, Chitta and the soul. All these together form the Sukshma Pranava. Consciousness changes and appears as changing in the soul like the waves in the sea, as the result of the action of these five letters of this Samashti Pranava. They lead the Purushatattwa and make it appear. Brahma, Vishnu, Rudra, Maheswara and Sadasiva are the Atidevatas of these letters A. U. M. Bindu and Nada. When the soul realises this threefold combination of the Antahkaranas, Aksharas and the Atidevatas, it gets consciousness, otherwise it is like the unconscious jada. The mere combination of these fifteen is not the soul, because the soul gets consciousness as the *result* of their combination. Possession is different from what is possessed.

36. Then follows a discussion of the theories of other systems and their refutation in twenty-six stanzas. At the end of this discussion it is stated that the soul is formless, all pervasive, and unlike achit or matter. Its pervasiveness consists in becoming one with the thing wherein it dwells for the time being. Its intelligence and power are concealed by Pasa or bondage (A nava Mala) and it therefore gets the name Pasu or that which is bound. Entering the womb of Asuddha Maya, it gets the Karana Sareera and its icha, jnana, and kriya get a foothold in the samashti or composite roopa, - Later on it enters the kanchuka sareera and these separate into the vyashti roopas and get into action. Then the three gunas become active and the soul's activity in the world is complete. Thus there are three definite stages in the development of the soul's activity. Then the soul through the Sukshma sareera enjoys and performs Sukshma Karma and through the Sthula sareera enjoys and performs Sthula karma and goes through the five avasthas

(jagra, swapna, sushupti, turya and turyatheetha). The soul has five kosas called Annamaya, Manomaya, Vignanamaya, and Anandamaya. These correspond to the Sthula, Sukshma, Guna, Kanchuka and Karana sareeras. The soul lives and moves in these kosas even as the charioteer drives the chariot and the director pulls the ropes in the doll show.

37. The Avasthas and their sthanas and the number of organs and tattwas present in each of them are next considered. The lowest is the jagravastha or wakeful state. Its sthana is the centre between the eyebrows. There are 35 organs present viz., the ten indriyas, the ten tanmatras, the ten pranas, the four anthahkaranas and the soul. All the five Vidyatattwas (Siva, Sakti, Sadakya, Iswara and Sudda Vidya are present) and active. The next higher is the swapna or dream state. Its sthana is the throat, 25 organs are present (35 minus the ten indriyas) and the four vidya tattwas except the last (Sudda vidya) are present. In the next Avastha called sushupti, the organs are three viz. Chitta, Prana and Soul, the Sthana is the heart, the first three Vidyatattwas (except Iswara and Sudda vidya) are present. In the fourth avastha called the Turiya (which literally means fourth), only prana and the soul are present, the sthana is the navel, only Siva and Sakti tattwas are present. In the last called the Turyatheetha, only the soul exists alone, the sthana is the moola, and Sivatatwa alone guides it. Then follows a disquisition as to how even in jagra, the other four avasthas are present in a subtle form and how there is a new classification called the Kevala, Sakala and Suddha avasthas. In the Kevalavastha, the soul suffers without a body, in the Sakalavastha, it gets a body and all the organs and senses. In the Suddhavastha, the grace of God descends on him and he is blessed by the upadesa of a preceptor. He attains jnana and gets rid of

the three malas and becomes united to the feet of the Lord. Thus ends the fourth sutra. These stages are more popularly known as Samatva Buddhi Malaparipaka and Saktinipadha.

38. In the fifth sutra, Pasalakshana is discussed. Though it is God who imparts knowledge, we find that knowledge varies with each soul. This difference is due to the difference in the karma of each soul. Though it is the same sun which shines in a village, yet the yield of fields varies according to the labour, manure, and attention spent on each. God induces souls to get into bodies, undergo pleasure and pain, gather experience of several births and out of grace imparts the highest jnana as Guru and gives them salvation. This grace is his sakthi. Except this grace and love, there is no Siva. Sakthi and Siva stand in the relation of Guna and Guni.

39. In the next sutra, Pathilakshana is discussed. If God is an object of knowledge; he ought to be achit and asat and jada. If he cannot be known, he is non-existent and no better than Sunya. Pasajnana cannot exist before Patijnana. Therefore Pati is both chit and sat and can be known but not with our instruments of perception. When God is called Anirvachana, what is really meant is that our ordinary language which is used to describe things in the phenomenal world is unfit to describe Him. The knower can, with God's grace, realise Him in Advaita relationship. God is in the soul, thinks all his thoughts and cannot be perceived by the soul's limited intelligence.

40. I ought to give here the idea of Advaita relationship according to the Siddhantin. It is not what Sankara and Ramanuja mean by the term. The negative prefix in the word Advaita is the bone of controversy. It may mean one of three things. In the word "aprakasa" it

means the total absence or non-existence of "prakasa". So Advaita may mean the total absence or non-existence of two, and the existence therefore of only one. This is taken to mean that God is the only existing reality and that the soul is non-existent as a distinct entity. This is the construction which Sankara uses for his Ekatmavada theory. Ramanuja also gives the same meaning to this negative prefix but states that there is only one Parabrahmam and that souls and the universe are as real as God but are related to him as the body of Brahman. His is therefore an advaita with a qualification of Visesha which admits of the supreme spirit subsisting in a plurality of forms as souls and matter. His theory is therefore called Visishtadvaita. The negative prefix as in the word "*Adharma*" may mean the very denial or opposite of Dharma. *Advaita* would therefore mean the denial or opposite of two. Since this denial or opposition really requires the existence of two entities, Madhwa argues that God and Souls belong to two different and opposite categories and that souls can never become God. Advaita means that God is one, without a second. The negative prefix has yet a third meaning as in *Abrahmana*. It signifies non-difference just as *Abrahmana* denotes Brahmana but not quite that. *Ananya* is a term which is used to denote this relationship. The author of *Sivagnanasiddhi* in another book of his called the *Irupavirupathu* explains this Advaita as neither one nor two nor ceasing to be one nor two. There is another way in which this is explained. God is one with the soul by close association, different from the soul by His very nature and together with the soul in causing all its activities. "கலப்பினால் ஒன்று, பொருள் தன்மையால் வேறு, தொழிற் பாட்டால் உடனுமாய்" is the formula which explains this clearly.

41. We now come to the chapter on "Sadhana" which consists of sutras 7, 8 and 9. Siva the Sat cannot know the Asat pasa, because Siva's knowledge is vyapaka or all pervasive and not ekadesa or phenomenal. The Sat cannot use the instruments of knowledge which the Asat possesses, because the Asat cannot assert its existence in the presence of the Sat. It is the soul which knows both the Sat and Asat. This is because the Soul is neither wholly Sat nor wholly Asat but really Sat-Asat. Though Siva and the Soul are perennial and Vyapaka chit entities, Siva is Athisoakshma Chit and the soul is Sthoola Chit. That is the reason why the Asat cannot stand before Siva but can before the Soul. Though the trough of the ocean and the water content thereof are themselves pure, the salt of the ocean is contained in the water and not in the trough. This illustration is generally used to signify that of the three entities Pati, Pasu and Pasa. Pati the Sat is Vyapaka, Pasu the Sat-Asat is Vyapya and Pasa the Asat is Vyapti. The soul or Pasu, as the Sat-Asat, is united to both and when united to each, so thoroughly identifies itself with each that it becomes each. This assimilative characteristic is peculiar to the soul. This is the gist of the seventh sutra.

42. The eighth sutra sets out the three classes of souls, the kinds of Deeksha or spiritual initiation which Siva bestows on them, the benefits derived therefrom, and the four paths which by graded steps lead to a realisation of God.

The illustration of the king's son being lost in the jungle and being discovered by the hunters and brought up as one of them and finally recovered by the king from them and invested with all the insignia of royalty is used to demonstrate the recovery of the soul in bondage by Siva and the latter's appearance as a Guru etc. This

familiar illustration is a much hackneyed one, as several other systems of philosophy employ it in a similar context.

43. Souls are divided into three classes. Those who have all the three malas are the Sakala group, those who do not have the Maya Mala but have the other two, are the Pralayakala group, while those who have only the Anava Mala belong to the Vijnanakala group. To the Sakala group, Siva performs Diksha in one or more of three ways—Sakshur Deeksha (Kataksha with his eyes). Vak Deeksha (by uttering a suitable word or mantra) and Sparsa Deeksha by touching with his hands or feet. Here he appears as an ordinary guru in the human body. To the Pralayakala souls he appears with Kalakanta, Trinetra, Chaturbuja etc., as a divine form. To the Vijnanakala souls he gives Upadesha by intuition. There are four sub-divisions of the Vijnanakala souls and three of the Pralayakala group. Then follows a description of the rites which are performed in giving Deeksha to the Sakala group. The sutra then deals with the Six Adhwas and the Nivirthi etc., kalas. The Siddhanta gives a place to all other systems of thought as various rungs in a ladder.

44. There are four well known paths called the Charya, Kriya, Yoga and Jnana which lead the soul by stages to salvation. Of these Charya is the first stage which has four steps. The first, Charya in charya is cleaning the temple premises. Worshipping one of the 25 avarana moorthas like Vinayaka is Kriya in Charya. Dyana concentrated on Rudra is yoga in charya. Experience of a spiritual awakening as the result of such concentration is jnana is charya. Similarly there are four steps in each of the other three. Of these, worshipping the Sivalinga and performing puja is kriya in kriya. Nishta is gnana in

gnana. Worship of the Sakala (சகலத்திருமேனி) or Sthoola form is charya, of the sakala nishkala or the Sookshma form is kriya and of the Nishkala or Atisookshma form is yoga. The last of these four, the gnana marga regards God not as any objective reality, but worships him as the Akantakara Nitya Vyāpaka Sachithananda Swaroopa. These are also called the Dasa marga, Satputra marga, Saha marga and San marga respectively, since the relationship which the soul in these stages bears to Siva correspond to that of a servant, a son, a friend, and a spouse. It is only gnana that gives ultimate salvation. The thirtieth stanza of this Sutra is so very cryptic and mystical in its language that no translation will do even a shadow of justice to it. I do not therefore attempt one, but would earnestly request every sincere student of truth to make a deep study of the original. The first two lines of this stanza have drawn the admiration of several religious savants. Ramanuja has no place for Jeevan Mukthas in his system, but Saivasiddhanta agrees with Sankara in finding a place for them, though the ideas of the two on their nature and experience considerably varies.

45. This sutra ends with the way of getting rid of the Vasanāmala. When you throw a stone into a pond covered with moss, the moss clears just a little around the stone and covers again as the stone sinks; even so Ānava, Karma, and Māya disappear when the soul is at the feet of God and re-appear when it departs from God. Those who worship the feet of the Lord with steady love will never lose their hard earned union. There is cure for those who relapse.

46. The ninth sutra opens with this cure which is Panchakshara Japa. Jnana is of three kinds,—Pasa jnana, Pasu jnana and Pati jnana. Of these, Pasa jnana includes the Vedas and all that is included in the Sabdaprapancha,

and all that is included in the Arthaprapancha from the Priithivi right up to Nada, as well as all the phenomenal knowledge relating thereto. Pasu jnana is a variety of Sivasamavada jnana which results from the Pasu thinking that it is equal to the Anadimukta, because it includes in its vyapya, all that is inferior to it. Ekatmavada, Pashanavada, and Bhedavada are all varieties of this Pasujnana. Patijnana is Sivajnana which the grace of Siva gives.

47. Then follows a discussion of Anganyasa and Karanyasa, Mantra, Kriya and Bhavana, Sivohambhavana and Antaryaga. Hrit Pundarika is the Pujasthana the navel region is the Homasthana and the midpoint between the eyebrows is the Dyanasthana. All these form part of the daily sandhya vandana. *Bhavana* gives engagement to the *thinking* faculty, *mantra* to the faculty of *speech* and *kriya* engages the faculty of *action*. So these three concentrate thought, speech and action on the essentials of our pooja. The essence of all rites is purification of our body so as to make it fit for the residence of God, followed by an assumption that God makes his appearance in our body and receives the offerings in our pooja. This is the secret of *Anganyasa*. In Karanyasa the ten fingers of our two hands are held in lotus fashion to represent the Hrit Pundarika or the heart, and God appears in the lotus and receives our puja. The sastras say that the daily performance of this puja makes the bhavana or assumption to mature into the reality underlying it and some day or other, sooner or later, by the grace of God, we realise it in our own experience.

48. The first stage consists of a series of suddhis or acts of purification such as *stala suddhi*, *jala suddhi*, *patra suddhi* etc. There are the ashta samskaras or eight sacred acts called the nireekshana, prokshana, thatana, abyukshana,

thalatraya, digbandana, avakuntana and denumudra, which are supposed to *eradicate the karma mala*. By achamana, the maya mala vanishes and by bhasmasdana the anavamala leaves. The body thus freed from the 3 malas is fit to be the asana of the supreme lord. By a series of mantras, he is invited, accepts our invitation, accepts our puja and then resumes his place in our heart. St. Appar in a sweet little stanza explains this in a nut shell.

LECTURE III

On 13-9-1950 with Dr. C. D. Sharma in the chair.

49. There is a long series of mantras which are used in the daily anushtana rites but the important ones are the Panchakshara, the Pancha Brahma mantras and the shadanga mantras. The panchakshara consists of five letters ந, ம, கி, வ, & ய. It has five varieties. The first is the Sthoola Panchakshara with ந as the first letter, the second is the Sukshma with கி as the first letter, the third is கிவயவகி, the fourth is கிவ and the last is கி alone. Of these five letters in the first two varieties, கி represents Siva, வ represents sakthi, and ய the soul. ந stands for tirodhayee and ம for mala or pasa. The beginner practises japa with the Sthoola Panchakshara and after proper initiation by a Gnanaguru begins chanting the Sukshmapanchakshara. Samayadiksha by the Kulaguru is enough to authorise one to chant the Sthoola Panchakshara. The Panchakshara is the Swaroopa of Siva. In the Sthoola Panchakshara, ந is the Kunchithapadha, ம is the navel, கி the shoulder, வ the face, and ய is the Siras. In the Sukshma variety கி, வ, ய. ந, ம represent the upper right hand, the lower left hand, the right abhayastha, the upper left hand and the right foot. These are set out in stanzas 32 and 33 of the “உண்மை

விளக்கம் ” which is one of the 14 sastras—See Appendix E. The third variety கியவசி is called the karanapanchakskara and is imparted by Upadesa to advanced souls on whom grace has fallen (called for that reason Saktinipadhas) by paramagnana-charyas. Here the tirodhayee and mala letters ந and ம are absent, and the soul is guarded on both sides by Siva and Sakthi. This variety is popularly called in Tamil இருதலைக் கொள்ளி a fire brand burning at both ends. The fourth variety has only two letters சி and வ called the Mahakarana Panchakshara. The fifth and last is the Mukti Panchakshara which has got only one letter சி which represents Siva. In the code word of the mystics, it is called the mantra which is used to drive a dog. We all know that சி is used for this purpose in Tamil Nad. Tirumoolar, the mystic par excellence which the Tamil Nad has produced and the author of the Yoga Sastra called the “Tirumantram”—uses this expression “நாயோட்டு மந்திரம் ” to denote this Mukti Panchakshara (See Appendix F).

50. All mantras except the Panchakshara require the addition of ஓம் and நம : as prefix and suffix to complete them and require them for chantation. For instance the Ashtakshara mantra ஓம் நமோநாராயணாய : has eight letters by including ஓம் and நம : in the computation. In the Ashtakshara japa the whole ஓம் நமோநாராயணாய is a unit and 108 or 1008 are chanted. But the Panchakshara has five letters without ஓம் and நம ; and the chantation (at any rate in Tamil Nad) does not require the prefix and suffix. I hope the practice is the same in this part of the country, though I do not know the details of the Desachara of N. India.

51. The Pancha Brahma mantras remind us of the five faces of Sadasiva (Isana, Tatpurusha, Aghora, Vama Deva and Satyojatha). Of these, Isana is the Urdhva or

upturned face which is in the direction of the N. East. The East facing is the Tatpurusha, the South facing is the Aghora, the North facing is the Vama Deva, and the West facing is the Satyojatha. Isana gives us all the vidyas, Tatpurusha all the bhogas. Aghora wipes out all our sins, Vama Deva gives us all pleasures belonging to a lower category and Satyojatha gives us the highest Jnana. In most Siva temples, the Sivalinga in the Moolasthan or sanctum sanctorum faces the east, as the majority of worshippers go to temples and pray for the health, wealth and prosperity of themselves and of their kith and kin. In a decent proportion (about a hundred temples in S. India) the Moolasthan linga faces the West. They are always valued as conferring jnana which is so essential for the soul's salvation. The moorthas which face South in most Siva temples are the Nataraja and the Dakshinamurthi. The temples wherein the Moolasthan faces the South are very few and Avadayarkoil or திருப்பெருந்துறை where St. Manickavachaka got his upadesa is the most important of them. In this temple, the presiding deities Atmanadha and Sivayogambika are worshipped in the Aroopa state. A Sivalinga in the mulasthan which faces the North is almost non-existent. Most village gods and goddesses called the grama devatas face the North, as they are supposed to give pleasures of a low variety. The Shadanga mantras are used to worship the six angas called the hridaya, the siras, the shika, the kavacha, the netra and the astra. It is essential to remember the philosophical significance of all these angas which is found in an extract from the Vathula Agama (which I used in another context see para 16 supra). I think I have been rather too long in my discussion of these mantras. The substance of the Sadhanas mentioned in the 7th, 8th and 9th sutras is called Dasakarya (See Appendix J.)

52. We now come to the last three sutras which tell us the Prayojana or the end to be attained. This consists of two parts the cessation of bondage in the Bhaddha Dasa and the attainment of Mukti in the Mukta Dasa. These are two distinct things as every sick man knows. Removal of disease is the first step, and recovery of normal health follows as the next. The soul which enjoys patijnana so long as it exists in a physical body in this phenomenal world takes the attitude that whatever it thinks, speaks or acts is the thought speech and action of God acting through him. Therefore the three malas do not affect him at all. St. Manickavachaka expresses this in a beautiful song. (Appendix G). It also knows that what others think and speak about it and do unto it are likewise done unto God acting through them. It therefore does not have any like or dislike towards them, as it would have had if it were actuated by the egotistic "I" and "mine" attitude. There is therefore no acquisition of any agamya or future karma. Even the prarabhdha is like a charred piece of cloth, like a wheel revolving because of the momentum of a spent force, or like the flavour in the empty asafoetida tin. The charred cloth is useless for wearing, the stopping wheel unfit for any work, and the flavour in the tin useless for cooking. The charred cloth illustrates the nominal existence of the prarabhdha, the flavour in the asafoetida tin illustrates the active stage of the Vasana mala and the stopping wheel the dull or mantha stage thereof.

53. The eleventh sutra states that the Pati performs the seeing upakara (in addition to the upakara of showing objects for the soul's own sight of them in the phenomenal world which is discussed in the fifth sutra). The example of the sakshu indriya not only furnishing sight to the soul but also going out to the object and co-operating with it by seeing it is an important one. This is a peculiar feature of

the Naiya-yika system which the Siddhantin accepts. According to the Naiyayika, the visual organ is not the eye which is only its seat or Athishtana. He states that a ray of light goes out of the pupil in the eye to the distant object which it sees and comes into direct contact with it. This is the reason why we directly perceive the direction, distance and position of an object. Even so the Pati sees for the Mukta soul. The Mukta soul is therefore literally unable to have any knowledge of the phenomenal world and its contents. Therefore the prarabhdha karma has no grip whatever for teasing the Mukta soul. There is a short discussion on how the Maya mala and Anava mala lose their grip.

54. The question that now arises is whether the complete disappearance of pasa in the Mukta soul is not opposed to the fundamental postulate that the three entities Pati, pasu and pasa are eternal. The answer is given that the disappearance of pasa in the Mukta soul does not mean its total disappearance from the universe at all. It exists in millions of souls in bondage and is very much alive and active. Though millions of souls have already attained salvation; yet millions more are still in the state of bondage. (We know the mathematical principle that infinity minus infinity is not zero but infinity.)

55. There are some who argue that pasa being eternal, clings to the soul even in Mukti and exists in an absolutely passive state. This is incorrect because the eternal nature of pasa is in no way inconsistent with its complete disappearance in Mukta souls. The paddy with its husk, bran, sprout and rice components is repeated as an illustration. It was used in the second sutra (2:86) (See para 30 above). The grain of rice corresponds to the soul and the bran, husk and sprout to the three malas. The

bran, Husk, and sprout may be completely destroyed but the rice will stay nevertheless. The destruction of these three which made their appearance with the rice as sahaja companions does not in any way affect the existence of the rice. Their destruction makes it impossible for the rice to grow again even if sown. This also illustrates that the Mukta soul is not reborn because all the three malas become extinct in relation to it.

56. The mukta soul though so very closely associated with the Pati, is nevertheless incapable of performing the cosmic activities called the Panchakrityas. Its only right is to enjoy the Sivanubhava. This is because the Pati though so closely associated with the Mukta soul is nevertheless so essentially different still. Though both Siva and the soul belong to the chit category. Siva is Arulchit while the soul is the chit which gets the Arul or grace; Siva is the chit which gives buddhi and mukti to the soul by destroying its births, while the soul is the chit which is engrossed in births; Siva is the chit which knows independently while the soul is the chit which knows only when it is taught by Siva. Though both have light, the light of the human eye is so essentially different from the light of the sun. Even so Siva is essentially different from the Mukta soul which is totally unable to perform the panchakrityas. It is noteworthy to remember here that Badarayana, the author of the Brahma sutras states this explicitly.

57. The Mukta soul described in the eleventh sutra is called a Jivan Mukta, and so long as he exists in the physical body, it is very essential that he should guard himself against a possible relapse of the malas. For this purpose two devices are prescribed, viz. Sadhusatsangha or association with other jivan muktas and temple worship.

Love of God is accurately judged by the love of bhaktas which one possesses, just as the depth of a man's love to a woman is judged by the way he entertains her relatives as his guests. One who does not love all living beings in creation cannot really have love of God, because God is present in every being. Such a person does not really love himself because love of all beings is so essential for his own soul's betterment.

58. Next comes a statement of some important truths relating to temple worship. How the devotees in the charya, kriya, yoga and jnana stages regard the idol in the temple and how the idol bestows grace on them are beautifully set out. (See Appendix D). The charyavan regards the idol itself as Siva. To him Siva gives his grace without coming out. The kriyavan regards the formless Siva as appearing in the idol because of the use of the lsana and other mantras. To him, Siva appears just as fire appears by rubbing together two pieces of dry wood and bestows grace. The yogi regards the omnipresent Siva as appearing in the idol, just as milk comes out when the milkman presses the teats in the udder of a cow. He the Yogi uses the Sadhya mantras and Siva appears in the roopas which he desires to worship at the time of his worship and bestows grace. But the jnani worships the idol with the purest love and to him, Siva bestows his grace by coming out, even as milk is dripping from the udder of the cow whenever it thinks of its calf for a few days after delivering it. So great is its maternal love.

59. Why the jnani should go to a temple and worship is a question which is frequently asked. We may come across several people who say that temple worship is intended for lesser mortals and not for intellectually and culturally advanced persons like themselves. The answer

is clearly given that the jnani is *bound* to do all the acts of the persons in the four stages of charya, kriya, yoga, and jnana because all are true acts of service for the supreme Siva. The yogi is similarly bound to do all the acts of the three stages below the jnana and similarly one less each for the other two.

60. The jnani is therefore a person who is very active in the world, not at all one who is totally inactive and passive and simply marking time. His ichcha, jnana and kriya are fully engaged. His ichcha is fully engaged in Sadhusatsangha, his jnana fully engaged in keeping a close watch against the relapse of the malas and his kriya fully engaged in the service of all living beings, the service of fellow sadhus and the service of temple worship. We thus see that the ideal of Saiva Siddhanta for a jnani's life is social service of various kinds. Some people who have false notions of what a Sanyasi should and should not do, think that Sadhus belonging to the Ramakrishna Mission and similar institutions in the country should not engage themselves in conducting schools, dispensaries, flood relief, famine relief, earthquake relief and other kinds of social service. We may state that the Siddhantin views all these as falling within the legitimate realm of a jnani's activities.

61. The last stanza of the last sutra winds up by saying that the gnanacharya should be worshipped as representing all the phases of Siva. Siva through this gnanacharya bestows complete grace on the jivanmukta and gives him eternal bliss at his feet. Even in this blissful state, the soul subsists and is quite conscious of its blissful enjoyment. This is Saivasiddhanta mukti.

62. A short biographical note on the author of the Sivagnana Siddhi, will not, I think, be out of place. His name is Arulnandhi Sivacharya. He belonged to the Adisaiva caste of the Brahmans of S. India who are temple priests. His native place was Tiruturaiyur in the South Arcot District on the banks of the South Pennar River in Tamil Nad. He was well versed in the Saiva Agama Sastras and was popularly called "Sakala Agama Panditha". He was the Kulaguru of one Achyuta Kalappala, a native of Pennagadam in the same district. This Achyuta was a Vellala by caste and though rich had no issue. His Kulaguru selected a stanza in the Thevaram by passing a cord through the palm leaf book containing the Thevaram songs and alighted upon a stanza which said that if any one went to the Swetaranya Kshetra (called Thiruvenkadu in Tamil) bathe in the three sacred tanks of the temple, and worship the presiding Siva there, he would get Satputra Santhana as well as a satisfaction of all his other desires. Achyuta Kalappala therefore went to Swetaranya and bathed and worshipped and got a son. He was immensely delighted. The child when it was only three years old went to his maternal uncle's house in Tiruvennai Nallur (about 30 miles from Pennagadam). While he was one day playing in the streets, one St. Paranjothi who was travelling from Kailasa in the Akhasa Marga saw the child, realised that it was eminently fit for gnana upadesa and imparted the essential truths of Saivism to this child. The saint gave the Diksha name of Satyagnana Dharsini which is the Sanskrit for Meikandar in Tamil.

63. This Meikandar in twelve cryptic Tamil sutras of a sum total of forty lines of verse expounded the substance of this upadesa. He conducted classes. His Kulaguru Arulnandhisivacharya was also conducting classes. People

attending the latter's classes gradually forsook them and gathered round Meikandar in larger numbers. Arulnandhi found out the reason for the daily falling attendance and one day went to Meikandar's class and stood upright and asked him what Anava Mala meant. Meikandar silently looked at Arulnandhi from top to toe and incidentally performed Sakshu Diksha to the latter. The latter, owing to God's grace immediately fell at Meikandar's feet, craved pardon and solemnly affirmed that his body, soul and all possessions were Meikandar's and that he was at the latter's beck and call to do all that he was asked to do.

64. Meikandar thereupon desired that his new pupil should expand his twelve cryptic sutras and explain in detail the doctrines of his system of advaita. Arulnandhi with his profound knowledge of the Vedas and Agamas and of the songs of the Saiva saints wrote the Sivagnanasiddhi in two parts, the Parapaksha and the Supaksha. The Parapaksha deals with other systems from the Charvaka to the Pancharatra and refutes their conclusions. The Supaksha deals with the Saivasiddhanta system and answers all possible objections which the other systems could raise. Arulnandhi also gave upadesa to his own disciple Maraijnana Sambandha. This Maraijnanasambandha gave upadesa to Umapathisiva who wrote the eight books called the Siddhanta Ashtaka of which Sivaprakasa is the most important. These four preceptors Meikandar, Arulnandhi, Maraijnanasambandha, and Umapathsiva are the Santhanacharyas, and are said to belong to the Kailasa parampara. Through a chain of disciples, the mutts at Tiruvavaduthurai, Dharmapuram and Tiruppanandal were established and they are also said to belong to the Kailasa parampara. Sree-Kanta-Rudra in Kailasa gave upadesa to Nandikeswara who had Sanathkumara for his

disciple. This Sanathkumara gave initiation to Satyagnanadarsini who again gave upadesa to Saint Paranjothi. This Paranjothi gave Upadesa to Meikandar who was a denizen of this world. Nandikeswara, Sanath kumara, Satyagnanadarsini and Paranjothi are the four in Kailasa and are therefore called the Ahachandanacharyas. From Meikandar right up to Umapathisiva we have the four Purachchandana-charyas. This is the spiritual genealogy of the Santhana Parampara. The system of philosophy which is the substance of these lectures is called by its full name as "Vedagamokta Saivasiddhanta" because it is based on the Vedas, the Saiva Agamas and the spiritual experience and utterances of the four great Saiva saints.

65. I will be failing in my duty if I do not express my thanks to a few persons and institutions. First and foremost stands the Tiruppanandal Mutt (with its branch called the Kumarasami Mutt at Kedar Ghat) and its present head Srilasri Arulnandi Tambiram Swamigal who has created a generous endowment for these lectures. The Annamalai University was kind enough to select me as the lecturer for this year. The Philosophy Dept of the Banaras Hindu University has very kindly made all the necessary arrangements for making these lectures a success. My special thanks are due to Dr. Atreya and Prof. Sivaraman for gathering a band of scholars who have evinced a keen and genuine interest in the subject of these lectures by a welcome array of intelligent questions and for inviting distinguished professors to preside over this series of lectures. Prof. Sivaraman and Mr. Kalyanam Pillai, the agent of the Kumarasami Mutt have made my stay at Banaras very comfortable. May the Supreme Lord, Siva shower his choicest blessings on all of them is my earnest prayer. Om Shanti, Shanthi, Shanti :

Appendices:—

- A. வேதம் பசு அதன் பால் மெய் ஆகமம் நால்வர்
ஓதும் தமிழ் அதனின் உள்ளுறுநெய் — போதமிகு
நெய்யின் உறு சுவையாம் நீள்வெண்ணெய் மெய்

கண்டான்

செய்த தமிழ் நூலின் திறம்.

- B. செப்பார் முலைபங்கன் தென்னன் பெருந்துறையான்
தப்பாமே தாள் அடைந்தார் நெஞ்சருக்கும் தன்மை

யினான்

அப்பாண்டி நாட்டைச் சிவலோகம் ஆக்குவித்த
அப்பார் சடையப்பன் ஆனந்த வாரகழலே
ஒப்பாக ஒப்புவித்த உள்ளத்தார் உள்ளிருக்கும்
அப்பாலைக் கப்பாலை பாடுதும் காண் அம்மாமாய்

— (திரு அம்மானை—11ம் பாட்டு)

- C. மின்னிடைச் செந்துவர் வாய்க்கருங்கண் வெண்ண
கைப் பண்ணமர் மென்மொழியீர்
என்னுடை ஆரமுதெங்குளப்பன் எம்பெருமான்
இமவான் மகட்குத்
தன்னுடைக் கேள்வன் மகன் தகப்பன் தமையன்
எம்ஐயன் தாள்கள் பாடிப்
பொன்னுடைப் பூண்முலை மங்கை நல்லீர் பொற்றிருச்
சுண்ணம் இடித்து நாமே.

(திருப்பொற் சுண்ணம்—13ம் பாட்டு)

- D. புவனியிற் போய்ப்பிறவாமையில் நாள் நாம் போக்கு
கின்றோம் அவமே இந்தப்பூமி
சிவனுய்யக் கொள்கின்றவாறென்று நோக்கித் திருப்
பெருந் துறையுறைவாய் திருமாலாம்
அவன் விருப்பெய்தவும் மலரவன் ஆசைப்படவும்
நின் அலர்ந்த மெய்க்கருணையும் நீயும்
அவனியிற் புகுந்தெமை ஆட்கொள்ள வல்லாய்
ஆரமுதே பள்ளி எழுந்தருளாயே.

- E. ஆடும்படிகேள் நல் அம்பலத்தான் ஐயனே
நாடும் திருவடியிலே நகரம்—கூடும்
மகரம் உதரம் வளர்தோள் சிகரம்
பகருமுகம் வா முடியப்பார்

சேர்க்கும் துடி சிகரம் சிக்கனவா வீசுகரம்
ஆர்க்கும் யகரம் அபயகரம் — பார்க்கிலிறைக்
கங்கிருகரம் அடிக்கீழ் முயலகனார்
தங்கும் மகரமதுதான்,

F. நாயோட்டு மந்திரம் நான்மறை வேதம்
நாயோட்டு மந்திரம் நாதநிருப்பிடம்
நாயோட்டு மந்திரம் நாதாந்த சோதி
நாயோட்டு மந்திரம் நாமறியோமே.

G. அன்றே என்றன் ஆவியும் உடலும் உடைமை
எல்லாமும், குன்றையனையாய் என்னை யாட்கொண்ட
பேர்தே கொண்டிலையோ, இன்றோ ரிடையூறெனக்
குண்டோ எண்டோள் முக்கண் எம்மானே, நன்றே
செய்வாய் பிழை செய்வாய் நானே இதற்கு நாயகமே.

H. Puryashtaka is of two varieties : One called the Sooksmadeha consists of the five tanmatras and the manas, buddhi and ahankara. The other is the paradeha consisting of 31 tattawas belonging to 8 categories (1) five elements, (2) five tanmatras (3) five karmendriyas (4) five jnanendriyas (5) the four Anthakaranas, manas, buddhi, Chitta and Ahankhara (6) Gunatattwa, (7) Mula prakriti, (8) the five viz, Kala, Niyati, Kala, Vidya and Araga (see pages 264, 265 of Sivagnanabashyam).

J. The Dasakaryas (1) Tattawaroopa, (2) Tattwa Darsana, (3) Tattwa Suddhi, (4) Atmaroopa, (5) Atma Darsana, (6) Atma Suddhi, (7) Siva roopa, (8) Siva Darsana, (9) Sivayoga, (10) Sivaboga.

Lecture delivered at the Allahabad University with
Dr. A. Mukerji in the chair on Thursday the 14th
September 1950.

Religion may roughly be defined as the science of
Eternal Happiness and that religion which in theory

and in practice furnishes a complete scheme for the attainment of such happiness should undoubtedly be regarded as the best. *Saiva Siddhanta* claims to be that and I shall endeavour my best to set out as briefly as possible the cardinal principles of the system leaving you to find out how they accord with the conclusions of Modern Science, material, moral, and psychic.

2. Ancient tradition traces the origin of the system to God himself. *Nandikēśwara* (a soul symbol) bewildered by the vast and conflicting doctrines then prevalent, prayed of *Siva* (God) to know that real truth. *Siva* gave out the truth of the Universe to *Nandhikēśwarā*, from whom by a chain of disciples the system has been handed down to the men of the world. *Meikanda Deva*, *Arulnandi Siva* and *Umapathi Siva* are the principal exponents of the system and most of its literature is in Tamil. The system claims to represent the irrefutable conclusions of the Vedas and the Agamas. The quintessence of the system is that *God*, *Soul* and *Evil* (*Pasa*) are perennial and exist without beginning or end, and that the soul after passing through various stages of development (through numberless bodies) gets rid of the *Pasa* associated with it with the help of *Divine Grace* and attains perennial Bliss at the feet of God. The importance of the system lies in its simplicity, gradation suited to all shades of knowledge and belief, and its eminently practical nature. Every aspect of the system will stand the test of utility; hence its excellence.

Conception of God.

3. *Saiva Siddhanta* divides the Universe and its contents into three fundamental objects: (a) *I'ati* (Lord, God), (b) *Pasu* (Soul) and (c) *Pasa* (Bondage,

Matter, Evil). These three objects are perennial and exist side by side. Of these God is the most difficult object to define.

4. God in his *Sakala* or *Determinate* aspect is regarded as possessing *Eight* supreme attributes or qualities viz., (1) Absolute self-control, (2) Absolute purity, (3) Absolute intuition, (4) Omniscience, (5) Absolute freedom, (6) Boundless grace, (7) Omnipotence and (8) Boundless happiness. He is the Supreme Lord of the Universe, the supreme Regulator of the destinies of the Soul, and the supreme Controller of all action. He is the principal Director of the *Five* Great Actions—Evolution (Creation), *Existence* (Protection), *Extinction* (Transformation), *Involution* and *Bestowal of Bliss*. He is indissolubly and inherently united in all his actions to *Shakti* (Goddess) who represents *Will*, *Force* and *Wisdom*. The relation of Siva to Shakti may be likened to that of a tree and its sap, to gold and its golden nature and so on. Between them Siva and Shakti regulate all action in the Universe and their separation means chaos. Their relation is absolutely impersonal and though worshipped as husband and wife, they may be compared to a perpetual bachelor and a maiden. The *Linga*, the idol seen in the *Sanctum Sanctorum* of every Saivite temple, the highest symbol of worship, represents the inseparable union of Siva and Shakti as being the cause of all Action and Order in the Universe. In fact, wherever Saiva Siddanta speaks of Siva it really means Siva inseparately united to Shakti.

5. Siva and Shakti carry on the work of the Universe through *Nine* principal agencies of which four are formless, four have form and one is a formless form. It is these agent deities and their sub-varieties that most other systems of religion worship and hence Saiva Siddanta claims to be the

highest rung of the ladder of religions and further enunciates in unequivocal terms the principle of tolerance by postulating that Siva, the highest God, bestows Grace on these other religionists according to their deserts. His Justice and Grace being universal, Saiva Siddanta nowhere asserts that followers of other religions are doomed to eternal perdition.

6. God is regarded in Saiva Siddanta as the *Efficient Cause* of all Action in the Universe. Here comes a distinguishing characteristic of the system. Most other systems regard God as also the material and the instrumental cause. Let me explain. Just look at a table. It is the result of three causes operating together viz, wood, tools and carpenter. The carpenter with his tools has made the wood into a table. The wood furnishes the matter worked upon, it is the *Material Cause*. The tools were the instruments used by the carpenter to cut, shape, and join the wood into a table, they are the *Instrumental Cause*. The carpenter as an efficient being endowed with skill and intelligence used the wood and tools to proper advantage and made the table. He might easily have made the wood into something else, say a chair, a box, or a bundle of splinters. He is the *Efficient Cause*. The table is the result of these operating together harmoniously. Even so, with the Universe. Maya is the material cause. It consists of two varieties Asuddha Maya or impure, sensible base matter and Suddha Maya or pure, ethereal matter. God's force or Shakti is the instrumental cause and takes the form of various instruments (like various tools) suited for several actions. God is the efficient cause and contributes the intelligence, skill, and whatever is meant by "efficient" as applied to Divine Action.

7. It will be seen that this theory (called *Sath Kāryavadha*) entirely accords with the conclusions of

modern science. It enunciates as a fundamental postulate that God, soul and matter co-exist perennially without beginning or end. Any question therefore as to who created the soul or matter or which appeared first is entirely out of place and irrelevant. The Siddanta view of *creation* (or any other Universal action) is that it is an act of transformation of existing matter from one form into another, not that something comes out of nothing. This view will thus be seen to be based on the axiom of physical science that matter is indestructible. The whole theory is based on the inexorable logical principle that what *is* will ever *be*, and what is not will never come.

8. Similarly the principles underlying the manifestation of divine force in the actions of the universe show that the Siddanta system is based on scientific principles of Evolution and Involution; e.g., *Creation* (evolution) is regarded as the result of the action of forces in a particular order and *extinction* (involution) is regarded as the result of the action of these very forces in the inverse order, in the former case an ordered emergence, in the latter, an equally well-ordered submergence; *extinction* does not mean the wiping out of the universe from existence, altogether but only the disintegration of its component parts and their existence in a subtler form.

9. I have digressed far away from the conception of God. We have studied the *sakala* or positive aspect of God. Let us now look at the *Nishkala* aspect. Here God appears as the Fundamental One sans form, sans action, sans quality, sans everything. This is the ideal which the Siddanta system prescribes for the soul in its final stage of salvation; hence the utility of this aspect of God for the contemplation of highly advanced souls.

10. Let me now conclude this section with an attempt at a definition of God. As the Siddanta conception is positive and negative rolled into one, the definition is bound to be full of contraries and paradoxes. God is the supreme being with and without form, material yet non-material, controller of all action yet actionless, possessing the highest qualities yet having none and Lord of the Universe yet quite apart from it. Thus, in short, has God been defined in Sivagnana Siddiyar (170), the most elaborate treatise on the system.

Conception of Soul

11. Let us now pass on to the conception of soul. The Siddanta system provides ample logical reasoning for demonstrating the existence of both; I may point out that all that reasoning will absolutely stand the test of criticism. The Soul is as *Immortal* and as *Perennial* as God himself. Both exist side by side for all time. The soul has its habitation in the body and is certainly different from the body. The soul is *spiritual* and not material in its nature, hence it has no form, shape, weight or other perceptible attribute. Some people confound the soul with the breath or Prāna-Vāyu as a body without breath is as much a corpse as a body without a soul. But this is a wrong conception since breath or Prāna-Vāyu is only one of the ten vital forces that control the actions in the body and it is incorrect to identify the soul with one of them any more than with any other of them. Some confound the soul with the five senses but a little reflection will show that these are only doorways through which the soul comes into contact through a body with the universe. The soul should not likewise be confounded with the *Intellectual Faculties* or Anthahkaranas which are only instruments of

action for the soul. Similarly the soul should be carefully distinguished from everything else in the universe with which it has something or other to do. These latter things are called by the collective name of tattwas and in the Siva Siddhānta system, they are 36 in number. In some other systems their number is less but details, regarding them will be out of place here. They can be studied in the books called *Kattalais* written by philosophers of repute and in the standard Siddhānta Works. The salvation of the soul consists in its gradually getting rid of its connexion with these 36 tattvas.

12. The Soul passes through five stages of *consciousness* (called Avasthas) called the jāgra (self-consciousness) Swapna (dreamy consciousness) Sushupthi (Sub-consciousness) Thuriya (Pure consciousness) and Turiya Atheetha (cosmic consciousness) and each of these stages has three varieties the Base, the Medial and the Superior. The final stage is the soul's conscious bliss at the feet of God. The details regarding these matters will be found like those pertaining to the tattwas in the *Kattalai* books. They are more useful for regulating one's spiritual exercises and experiences than for mere philosophical study.

13. Bereft of all these details and distinctions, let us for a moment look at the true nature of the Soul. It is immortal; it has simple potentiality for all that is good in the world but by itself it is appended to what is called Pasa or evil. By reason of such association it is ignorant, inclined to do action which will entangle it in the affairs of the world, proud and egoistic by reason of taking credit for its action and experiencing joy and sorrow as the result of its action. If associated with good, it is the very reverse of all these. The soul in its

true nature is like a colourless crystal reflecting the colour of the substance next to it. It is therefore called *Sath-Asath*. When associated with *Sath* or good it is good ; when with *Asath* or evil, it partakes of the evil. One thing is quite clear from this conception of the soul viz., that for its own salvation, its own unaided effort is insufficient and a Preceptor is necessary. We shall discuss the logical consequences of this conception a little later.

Conception of Evil

14. Let us now pass on to study Evil (*Pasa*) which as we have seen from the introduction is as perennial as God himself. *Pāsa* literally means a cord and is so called because its influence is so great with the soul that it keeps the latter tied up in Bondage. *Pasa* symbolises what all is base in the universe and what all the soul should avoid to ensure its spiritual welfare. *Pasa* for the purpose of study may be sub-divided into the three great *Malas* or *Impurities* viz., *Anava* or Egoism, *Karma* or activity and *Maya* or illusion.

15. Of these *Maya* acts on the soul in this way that it makes the soul believe that all white is milk and all that glitters is gold. It works up the soul into the illusion that the pleasures of the world are perennial and that the pursuit thereafter is the *Summum Bonum* of existence. There are other schools of Philosophy that assert that the world itself is unreal, and that the pleasures thereof are equally unreal. But *Saiva Siddanta* does not enunciate any such doctrine opposed to all common sense. It recognises that the world is a perfectly real one, that it is a training ground for the soul to cast off its bondage and to acquire the light spiritual and that

the pleasures of the world though transitory are equally real and enjoyable. But what the system says is that these pleasures though real and enjoyable are but fleeting and tiny in their nature, that it is wrong to think that they are the be-all and end-all of human existence, and that there are much better and far more lasting things which are eminently well worth pursuit. The soul in the clutches of Maya has been likened to a cat standing on a milk pot which instead of drinking the good sweet milk from it jumps at a cockroach on the wall, tilts the milkpot, breaks it and spills away all the milk. If the cat were not under the illusion that the cockroach was much better food than the milk, it would not have done so. So also the soul.

16. *Karma* mala is the bondage or evil caused by the soul doing good and bad actions. Whenever the soul does any act good or bad in an egotistic spirit, it has got to reap the fruits of such act good or bad. God as the merciful dispenser of justice is ever watchful of all the deeds of every soul and gives suitable bodies for the soul to enjoy the fruits of its actions in diverse spheres. This is otherwise called the *Doctrine of Reincarnation* and is common to many of the Hindu systems of philosophy. Good deeds as much as bad deeds are the source of rebirths though the former lead to better births, greater wisdom, and greater and quicker chances of salvation. Birth and death coming in quick and never ending succession like the waves of the sea are an intolerable misery to the soul, which longs for spiritual peace. The aim of the soul ought therefore to be to get rid of births and deaths, in other words to get rid of egoistic action which is the seed of re-incarnation.

17. Now all egoistic action is the result of likes and dislikes. When you like a particular object, you do

so many things to achieve that object. Similarly when you dislike something, you do and omit to do so many things to see that the distasteful thing does not come in your way. All these actions have their effect. Suppose you have neither likes nor dislikes. Then what all you do is not egoistic but due to other causes. When you eliminate all those causes and do whatever you do in a non-egoistic spirit, purely out of love for God and love for Man, your actions are bound to be pure and they have no effect on you, for you do not court any, nor are you on the look out for any.

18. *The First Step* in the salvation of the soul is then the act of getting rid of all likes and dislikes. This is called *Samatva-Buddhī* (sense of equality of pain and pleasure) or in Tamil *Iru-Vinai-Oppu* (looking at good actions and bad actions with an equal eye as regards their effect on you).

19. I have already said that God as the merciful dispenser of justice gives to each soul various bodies to enjoy in different worlds the fruits of its deeds. There are some (of course sceptics) who question this statement and indeed the doctrine of re-incarnation itself. I have just a word to say in this connection. The world would be much nobler, people would respect each other and their rights much better and there would be much less of bloodshed and warfare if all the people of the world should believe in this theory. It conduces to the greatest happiness of the greater number and is therefore utilitarian to the very core. It is but one step further from the ordinary experience of mankind in every state. Every sovereign punishes the wrong doers in his State and rewards the benefactors. Why should not the Sovereign of Sovereigns do so? How is the idea absurd or illogical? How does it work any hardship on

humanity? In fact the theory in some way explains the inequalities in the world and furnishes a soothing balm to errant souls. 'All men are equal', is a well known theory on the basis of which several principles of law and politics have been built. All have equal opportunities to attain salvation but each has to carve out his own destiny and the doctrine of Karma furnishes something like a gospel of faith and hope to every soul and goads it on to better and nobler things. The doctrine ought to find a place in every system of philosophy at least for this one service it renders.

20. Let us now hasten to look at *Anava Mala* or *Egotism*. The importance attached to this Mala in Saiva Siddanta is very great, the remedies prescribed for getting rid of it very sound, and the details to be found in the system as the result of taking a very strong view of this Mala very many. The system has several peculiarities and distinctions from other schools of philosophy based on the conception of Anava Mala which it adumbrates. *Anava Mala* or *egotism* is that attitude of the soul in which it says that it is the author of all actions, that the things around it belong to it, that it feels proud of the pleasures it enjoys and so on. In short it is that frame of mind in which we find the very large majority in the world—an absolutely rigid materialistic selfish attitude. Saiva Siddanta says that this Anava Mala is a very old defect in the soul, even as the verdigris or baseness in copper.

21. It will be seen that this attitude spares no place for God in it. That is why Saiva Siddanta takes up cudgels against Anava Mala and devises methods to root it out of the soul. The system enunciates that so long as the soul suffers from Anava Mala, it cannot see

or enjoy God or Godliness. It even goes to the extent of saying that even in saints, Anava Mala does not totally disappear but remains as a dead atom, so great is its force. Anava Mala may to some extent be said to be the seed of the other Malas, for it is the presence of Anava Mala in the soul that make it seek the pleasures of the world, and do selfish and self aggrandising things. This is obvious from every one's experience and needs no proof. Saiva Siddanta therefore regards Anava Mala as the cause of re-birth, cause of sin, cause of everything that is not godly in the world.

22. A soul's life say in a human body with a full dose of Anava Mala would be the life of a rank materialist living for himself and his wife and children. A soul's life without this Mala would be the very reverse, viz., the life of a person living not selfishly for himself but selflessly for others. The whole world rises in admiration of a person of the latter stamp. The Siddanta ideal of life is that admirable one, and its Puranic literature abounds in the narration of numberless lives of that kind.

23. We have thus far gathered [some idea of evil and how the Malas work upon the soul. Let us now hasten to find out how Saiva Siddanta provides for getting rid of the Malas and attaining salvation. It is here that the practical side of the system comes into full view and must be carefully observed. It will be found on close examination that the methods promulgated by the system are devised for all grades and shades of thought, suited for the soul in various stages of its intelligence and emancipation, and calculated to produce a flawless, logical completeness. With all that, the methods are extremely practical and in many details closely resemble the methods which men of prudence often use to attain other noble objects in life.

Conception of Salvation

24. *Salvation* then is the deliverance of the soul from the bondage of Pasa: It is wrong to think of salvation as a discontinuous event which happens at one fine moment on one fine morning. According to Saiva Siddhanta, salvation is a continuous perennial process lasting as long as life itself. There are four graded steps in the process of salvation called *Charya*, *Kriya*, *Yoga* and *Gnana*. Each of these steps has got four sub-divisions. Diksha or Baptism is an essential prerequisite for the practice of these four methods in succession or otherwise. The essence of Diksha and of the above four steps is the gradual effacement of the self's assertion. They are so designed that the soul is tempted to be less and less egoistic in outlook and more and more cosmic. The physical setting of these processes very often gives ample opportunities to the soul to feel its one-ness with God.

25. *Charya* is the elementary process of the worship of God by gathering flowers and offering them, arranging for the various other details of temple worship and so on. It may be likened to the service of a personal attendant to his master. Hence this method has also been called the *Dasa Marga*. *Charya* is nothing if not completely idolatrous. The *Charya* soul takes the idol itself as God and attends to all its comforts as if it were a living being. This process affords to the soul the necessary groundwork of concentration, faith, and humility, so essential to the further stages of salvation. It also gives ample opportunities to the soul to come into close contact with nature. It also gives to the soul the proper angle of vision and a theistic bent of mind. Above all, the real and ultimate value of this process to the soul is in the inculcation of implicit faith in God.

26. *Kriya* is the worship of God as a Being both with and without form. It consists principally of action of various kinds such as performing bath, offering food etc.; to God, doing sacrifice at the fire etc. This mode of worship has been likened to the service of a son to his father and this method is therefore called *Satputra Marga*. One important feature in the *Kriya Marga* is the chantation of *Mantras* or holy words. A mantra is a holy word composed of a particular number of letters signifying a philosophical notion of the highest import. The repeated chanting of a particular Mantra a given number of times say a hundred, a thousand and so on induces the chanter to reflect on the sacred meaning thereof, to realise the truth and importance of the ideas enshrined therein, and to put them into practice to the best of his ability and understanding. This method is quite indigenous to the Hindu System. *Kriya Marga* is thus a step further from *Charya* and a step which leads to the higher one, *Yoga*. *Kriya* preserves the faith and theistic bent of mind acquired in *Charya*, while it gradually initiates the soul into the secrets and truths underlying the universe.

27. I do not wish to digress upon the topic of mantras here as mighty volumes have been written thereupon. I may say that the *Pranava*, the *Panchakshara*, the *Sadakshara*, the *Ashtakshara*, and *Sri Vidya* are among the highest and most efficacious mantras in existence. Their chantation is reputed to bring nothing short of perennial, celestial bliss to the soul. But there are several preliminaries, to be gone through and observed if the chantation should have that effect, preliminaries which are designed to keep the soul in excellent spiritual discipline.

28. *Yoga* is the process whereby the soul understands the autonomous nervous system and other complications of the human body, preserves the body for an incredibly long time by proper breath control, uses it to the best advantage for exercises in divine contemplation and what is styled "communion with God", In this process mantras are everything. In the practice of *Yoga* one encounters several bodily difficulties to be overcome. A good deal of *yoga* literature is therefore inevitably devoted to an explanation of these difficulties. It is impossible to practice *yoga* successfully if one should be subjected to ordinary human passions like anger, lust, jealousy etc. Hence a feeling of love for all creation and of universal brotherhood is at the very bottom of successful *yoga* practice. This is indeed a very great achievement. It is half godliness. It completely eliminates self, it rather immerses the self in spiritual benediction. In this method, the soul moves with God as with a friend. Hence it is called the *Sahamarga*.

29. The *Gnana Marga* or the path of wisdom is the last stage of the salvation road. Here the soul gradually enters into complete intellectual and spiritual communion with God. The pleasure of such union is indescribable. The soul in this stage attains complete cosmic consciousness. For want of better earthly examples, this method has been compared to the purest relations existing between husband and wife, and is called the "*Samamarga*."

30. On the salvation and consisting of these four stages, there are 3 well-known landmarks *Samatva Buddhi*, *Chitta Suddhi* and *Sakti Nibhata*, *Samatva Buddhi*

(called in Tamil *Iruvinai Oppu*) is the attitude of regarding pleasure and pain as equal i.e., neither rejoicing at pleasures nor regretting for pain. This balance of mind puts the ego half under control *Chitta Suddhi*, otherwise called *Mala Paripaka* is the cleansing of the mind and the will. This will be secured only if the perishable nature of wordly pleasures is clearly understood. When these two landmarks have been sighted, the soul gets mysterious initiation by God himself appearing in human form and inculcating *Sakthi-Nibhada* or *Bestowal of Grace*. The soul has been put in the proper frame of mind to receive the lesson from God. The lesson may take any form, a very simple act such as uttering a word, mere sight, touch or may consist of a prolonged series of acts. All these things are found in the history of the Saivite Devotees. Directly the lesson is received, the soul sees its true nature and then sees God also within itself. The soul which has enjoyed that bliss behaves thenceforward even as a mukta on earth. The life of such a soul is full of miracles, its actions are full of paradoxes, and its behaviour often borders on madness. But its true nature remains unaltered viz., a soul full of grace, divinity, goodness, selflessness and freedom from likes and dislikes.

Conception of Mukti or Perennial Bliss.

31. *Mukti* or the spiritual goal of the soul is permanent conscious bliss at God's feet. There are several other conceptions of this goal but the above one is the best and noblest. For instance, there is the theory that Mukti means the complete, indistinguishable union of the soul with God. This theory lessens the importance of God and tends to make the soul think egotistically of its proud end. This would make the soul a greater victim of

Anava Mala. There is also the theory that the soul is like the sun hidden under a cloud and directly the cloud disperses, it shines in all its glory. This is subject to the same criticism. Some philosophers think that Mukti means the soul remaining with God like a stone without being conscious of its bliss. This may readily be dismissed as being a much inferior theory. There are several other theories which are detailed and negatived in the textbooks.

32. The *JEEVAN MUKTA* or the soul that has attained mukti should keep its acquisition permanent by constant worship of God and constant association with its fellow Jivan Muktas. Otherwise there is always the danger of Anava getting the better of the soul. Even for the highest gnani, temple and idol worship is necessary. The soul must work itself into the habit of regarding the temple and the devotee as God himself. The Jeevan Mukta who lives such a life after finishing his life on earth attains *SAYUJYA* one-ness with God as aforesaid. There are lesser rewards prescribed for souls in lesser stages of development called *SALOKA*, *SAMEEPA* AND *SAROOPA* but Sayujya is the highest end. For details refer to the leading text-books.

CONCLUSION

33. From the foregoing paragraphs one might, I hope, have caught a bird's eye view of the Saiva Siddhanta system. The reader will not fail to note how the reasoning and conclusions of the system are in accord with modern science. I have, without being unduly digressive, striven to show that in the proper places. We would also have observed how the system enunciates philosophy not of inaction but of service and the principles and methods found in the system stand in the utilitarian test. One chief characteristic

of the system is the close affinity between the ideal and the practical. No impossible ideal is erected before the reader but various methods are given, the practice of which enables the reader easily to attain the ideal. Merits are claimed for the methods prescribed. If you implicitly believe in them, well and good. Even otherwise, as practical sagacious men of the world, you test and come to the conclusion that the methods are the best in the admitted circumstances of the case, even as a business proposition, so thoroughly they are in accord with common sense.

34. A system so simple yet so thoroughly rational, so ideal yet so thoroughly practical, so ancient yet so thoroughly scientific and modern, is I venture to submit, rather difficult, to find on the face of the earth. May the system by the grace of God, shine like His glory from one end of the universe to the other, and enable the multi-millions of souls in the universe to work out their salvation.

OM ! SHANTI !! SHANTI !!! SHANTI !!!!

Tiruppanandal Endowment Lectures —1951

SAIVA SIDDHĀNTA

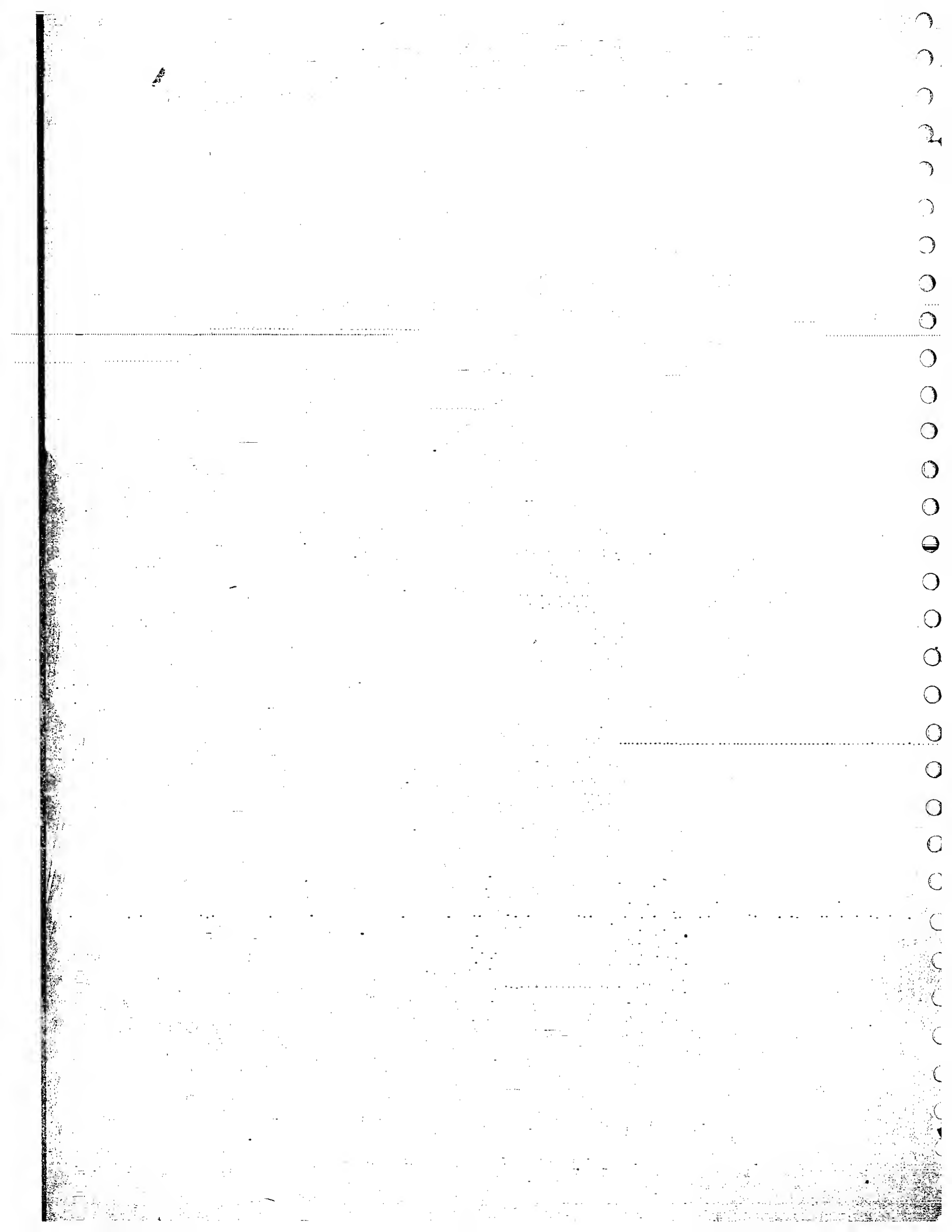
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ANNAMALAINAGAR



LECTURES ON SAIVA-SIDDHANTA

SAIVA-SIDDHANTA, THE ESSENCE OF THE VEDANTA

(Lecture delivered on 19—11—1951 at 2 p. m. in the Benares Hindu University with Dr. B. L. Atreya, M. A., B. Litt., Head of the department of Philosophy, B.H.U., in the chair)

Mr. President, Ladies and Gentlemen,

I understand that my predecessors in this lectureship have given a collective account or a summary of the work in question viz., Sivagnana Siddhiar, which might have conveyed a general idea of the Saiva-Siddhanta System. This year I wish to make a new approach. With the intention of making some of the First Principles of Saiva Siddhanta clear, I propose to deal with three topics, viz., Saiva Siddhanta, the essence of Vedanta, The Form of the Formless and Sri Panchakshara. Today I shall begin with the first of these three.

We, the inhabitants of Bharat, whether living in the North or in the South are common heirs of a great heritage, viz., the Vedas—the accumulated wisdom of ages. They are the records of the spiritual experience of great sages, saints and seers in their god-conscious state.

Now this heritage cannot be partitioned, nor need it be done. But while profiting by it, we do so in different degrees in as much as we follow different guides in distinguishing the important from the unimportant, and in arriving at a correct understanding of the spirit of the Vedas. The guides are our Acharyas, who have given us, the erring mortals,

useful hints so that we may re-discover Truth and fulfil our eternal aspiration.

Saiva-Siddhanta is, of course, a system of philosophy found peculiarly located in the South of our sub-continent, influencing the daily-life, literature, culture and civilization of the Tamilians. For one who has a deep insight into the Tamil Language and Literature, it will seem to be the very spirit of the Tamil language, which has a history going back to many thousands of years. (1) But still, the system may be considered to be a specific interpretation of the highest findings of the Vedanta, the Upanishads. It shall be my endeavour, in the course of this as well as the other two lectures that are to be delivered tomorrow and day after to-morrow, to show, to the best of my ability, how Saiva Siddhanta is an exposition of Vedanta, the concluding portion of the Vedas.

The great saintly scholars who, in their infinite mercy, helped us, the people of the South, know the *Paramarthas* or the Synthesis of Truth, precisely and concisely, easily and in clear terms, through our mother-tongue, do not say that the system they are expounding is something provincial or *parochial*, limited to the four corners of the Tamil land. They have said in clear terms that the system they expounded is Vedanta, or to put it more correctly, the *essence of Vedanta*.

Sri Umapathi Sivacharya commences his work named *Sivaprakasam* by saying, "We begin to expound *Saiva-Siddhanta, the essence of Vedanta* (2)", and, while concluding the work, says, "We have analysed the *paramarthas* given by *Vedasiras* (3)".

I shall first of all go to the very heart of the question: We all agree that the highest teaching of the Vedas or the

Vedanta is embodied in the four great expressions or *Mahavakyas* taken from the Four Vedas. They are :—

- i. 'Praj nanam Brahma' (Intelligence is Brahman) of the Aitreya Upanishat of the Rig Veda,
- ii. 'Aham Brahmasmi' (I am Brahman) of the Brahadaranyaka of the Yajur Veda,
- iii. 'Tat tvam asi' (that thou art) of the Chandogya of the Sama Veda,
- iv. 'Ayanm Atma Brahma' (This self is Brahman) of the Atharva Veda.

These utterances indicate not only the end that the individual self is to attain but also the means to that end. They express the inexpressible if we may say so. For the present, I leave the first, and consider the remaining three expressions. Each of these three indicates two principles and predicates a relation between them. For example in the great utterance, 'Aham Brahmasmi' (I am Brahman), *Brahman* is one principle—the Supreme Being behind the physical life of the world, usually established ontologically in our systems of philosophy; '*Aham*' is another principle—the Individual self behind the mental life of the living being—usually established by a process of elimination applied to psychological introspection. The word '*asmi*' predicates a relationship between them. This relation is taken to be one of identity by Sri Sankaracharya, and otherwise by others.

But in the Saiva Siddhanta system of philosophy, this relation is taken to be that indicated by the word '*Advaitam*' which occurs in Chandogya.

The Upanishadic text is : Sadeva Somyedam agra
asid - Ekamevadvitiam

(My dear boy, *Sat* which is one only existed in the beginning in *advaita* relation)

This is based on the following text that occurs in the Yajur Veda, which is also repeated in Svetasvatara :
Ekōhi Rudrō nadvitiya tastubh.

(Rudra, who is one, was in *advaita* relation)

In these cases, the word *Advaita* is interpreted by different schools of thought in different ways : The prefix 'Na' is used to convey six different senses in Sanskrit. Of these, Sri Sankara and Sri Ramanuja attribute the sense of absence (*Abhava*) to the prefix and take the word *Advaita* to mean one or unity, for the absence or *abhava* of two is in unity, not in the other numbers, two, three etc. But still in giving the *Tatparya* (the intention behind the word) they differ. Sri Sankara takes the text to mean that the ultimate reality is one. He further reinforces his monistic interpretation by qualifying his meaning of *Advaita* with the word *Kevala* and says that *parabrahman* is one only. It cannot bear any implication of duality-either in itself or by the presence of any other entity of the same or of different category, i.e., there cannot be *Vijatiya*, *Sajatiya* or *Svahata bedha*. It is mere being, mere intelligence (*Chinmatra*); it cannot be predicated. Thus according to him, of the three empirical principles viz., *Anatma*, Individual self and the Supreme Being, there cannot be any *anatma* apart from the *Parabrahman*, for if there be any, there comes in *Vijatiya bedha*; there cannot be any individual self apart from the *Parabrahman*, for if there be, there comes in *Sajatiya bedha*; nor can there be any kind of difference in the *parabrahman* itself even in the conception such as will arise in attributing qualities or in conceiving it as a whole made of parts, for, if so conceived, there comes in *Svahata bedha*. Now it is clear that even after taking the word *Advaitam* to mean one, it does not fit in the scheme of Sankara's theory unless the word is further qualified by the adjunct *kevala*.

Sri Ramanuja construes the text to mean *the unity of God-Head*. Hence, according to him, the text does not preclude the admission of the reality of the anatma and the individual selves, for these are not independent entities but are related to the Supreme Being and the Supreme Being Himself has glorified attributes. So the text, according to him, must be taken to mean that para Brahman, qualified with the attributes etc. that are related to it, is one.

Madva gives the sense of opposition or contrariety (Virodha) to the prefix 'Na' in advaita and takes it to mean one, which is the opposite of two. According to him also the text means, 'Parabrahman is one' —But since that *one* is the opposite of *two*, the word advaitam does not deny the existence of an entity that is the opposite of parabrahman. Hence, the word advaitam itself conveys the meaning of Dvaitam (two) to him.

From the above it will be clear that all the three acharyas take the word 'Advaitam' to mean 'one', but, to suit their own favourite theories and to fit it in their respective schemes of thought, they modify the word 'advaitam' with the adjuncts *Kevala*, *Visishta*, and *Virodha* respectively. So their theories or interpretations are respectively called Kevaladvaitam, Visishtadvaitam and Bedhavadam. Of these three, the conclusion arrived at by Sri Ramanuja alone is, in the opinion of the Saiva-Siddhantins, consistent with the spirit of the Upanishads. But still the correct meaning of the word 'advaitam' is not one or unity as taken by him. For if it means one, then it is only a repetition of the word 'Ekam' that precedes. Moreover, if the idea of oneness or unity is the intention, the word 'Ekam' itself is apt because of its clarity; the term '*advaita*' which needs reflective thinking for its interpretation need not have been used. Also the idea of unity does not aid the interpretation of the great

Expressions (Mahavakyas) and thus the term 'advaitam' is rendered useless.⁴

Now the interpretation of the Siddhanta Saivites may be given as follows :—When one listens to the great expressions 'Tat Tvam Asi' etc., which mean 'That thou art,' 'That I am' and 'That this is' in the three persons, one is led to argue thus : 'That' is an entity; 'thou' is another entity. How can one entity be another entity? In this context, the relation between the two entities by which *one entity* is *another* is expressed by the term 'advaita'. The term 'advaita' means ananya, union or inseparableness,⁵ The prefix 'Na' expresses the sense of Sāmya or Sādrisya as in the word Abrahmana or Anashwa or Aneka. A thing that is one properly speaking may differ in itself either as whole and part or as attribute and attributed and thus be conceived as two: the relationship that causes this conception of one thing as two is called Tādātmya. In the same way, two entities may be so united as to be conceived as one in their togetherness; for example, while one is in the act of seeing, the action on the part of the optic nerve and that of the mind behind it are inseparable. This relationship of two things acting as one is called *advaita*.

It must be noted that this relation is expressed in Mundaka by the word *Sāmya* itself:—

The following is the text:— Tadā vidwān punya pāpē vidhūya niranjanah paramam sāmiam upaiti

(One who knows parabrahman gets rid of good and evil, becomes cleansed of the impurity, and attains *parama sāmiam* with the Supreme)

In Tamil scriptures, the relation between the individual self and the Supreme Being is expressed by the term 'உடனாதல்', togetherness. This term occurs in one of the sacred hymns sung by the Infant Saint Tirujnana Sambandar*¹ (7th Century A. C.) and his utterance is quoted verbatim and made use of in interpreting the great expressions-Mahavakyas-in Thiru Kalitruupadiyar*¹, a work on Saiva-Siddhanta philosophy more ancient than Sivajnana Bodham of Meykandar. So far as I can see, it is Sri Meykandar, the infant seer, who flourished in the early 13th Century A. C. that has pointed out very aptly that the term *advaita* of the Upanishads conveys the same sense and meaning as the Tamil term 'உடனாதல்' used by Tirujnana Sambandar and this was accepted and followed up by the philosopher Saint Arul Nandi Sivacharya and others in the holy line of preceptors.^{2*}

It is because of this fact that Saint Tayumanavar praises Sri Meykandar thus :—

“Oh ! for the day when I can attain the feet of the Lord that found the truth of Advaita, the pure, which could not be found by those that comprehended the untruth”(3)

*1 ஈரூய் முதலொன்றாய்

... எட்டுத் திசைதானாய்

வெறுபுட னுனாடம் வீழிம்மழலையே —திருஞா. 1-11-2.

1* ஈரூகி அங்கே முதலொன்றாய் ஈங்கிரண்டாய்
மாருத எண்வகையாய் மற்றிவற்றின்—வேரூய்
உடனாயிருக்கும் உருவுடமை என்றும்
கடனாயிருக்கின்றான் காண்.

—களிறு-86.

2* Cf. “அவையே தானேயாய்”—2nd Sutra of St. Meykandar with
“உலகெலாமாகி வேரூய் உடனுமாய்” of St. Arulnandi

Sivacharya, the latter being the paraphrase of the former. Note that Meykandar's expression is moulded after the pattern of the Mahavakyas, whereas Arulnandi's is a repetition of Thirugnana sambandar's hymn.

(3) பொய்கண்டார் காணப் புனிதமெனும் அத்துவித
மெய்கண்ட நாதனருள் மேவுநாள் எந்நாளோ !

Saint Tayumana var himself uses the word *advaita* in another place in the sense in which Sri Meykandar interpreted it :

“Oh ! for the day when I shall be in *advaita* relation with the Brahman which is pure intelligence, even as I was in *advaita* relation with *ānava*, the evil principle”
(1)

Now it behoves me to show that this interpretation of the word *advaita* is in keeping with the spirit of the Upanishads. The ultimate end or goal of the individual self is, according to the Śaīva Siddhāntins, a state of endless bliss. In that state the individual self experiences the Supreme Being, which is Bliss. This blissful state is termed *Bhūma* by the Upanishads. For Sri Sankara the ultimate end is not one of experience; it is mere realization. The individual self realises that it is *Chinmātra* parabrahman, the ultimate reality. According to him, the individual self cannot be said to enjoy or experience bliss. So men of his persuasion go to the extent of taking the word ‘*ānanda*’ to mean not bliss or *sukham* but mere perfection. Now let us consider the following Upanishadic texts :

i. *Rasam labdhvā nandī bhavati*

(The individual self) obtains bliss and becomes *anandee*

ii. *Eshahyēva ānandi bhavati*

He certainly causes bliss (to the self)

iii. *Yō vai bhūma tat sukham*

(What is *Bhūma* (infinity), that is endless bliss)

iv. *Yatra nānyat paśyati nānyat śruṇōti nānyat vijānāti sa bhūma.*

(Where the self does not see any other thing, does not hear any other thing, does not cognize any other thing, that is *Bhūma*)

(1) ஆணவத்தோ டத்துவிதம் ஆனபடி மெய்ஞ்ஞானத்
தா னுவினோ டத்துவிதம் சாருநாள் எந்நாளோ !

It is clear from these texts that in the highest state of spiritual attainment there is endless bliss, that the bliss is caused by the Supreme Being, that that is experienced by the individual self, that the bliss which is characteristic of the Supreme Being is called Bhuma, and that when the individual self experiences the bliss it identifies itself with the bliss and does not cognize or experience any other object, i. e., the world is not cognized by the self in the blissful state of *Bhuma*.

Now, I shall quote a verse from 'Unmaivilakkam', one of the fourteen authoritative works in Tamil on Saiva Siddhanta :

‘ முத்திதனில் மூன்று முதலும் மொழியக்கேள்
சுத்தஅனு போகத்தைத் துய்த்தலனு—மெத்தவே
இன்பங் கொடுத்தலிறை இத்தைவினா வித்தல்மலம்
அன்புடனே கண்டுகொளப் பா ’

O My son, hear how the three eternal entities are in the state of Release. The individual self enjoys Supreme Bliss the pure. The Supreme Being imparts Bliss (to the self) and *Mala* effects this (indirectly by screening the world from the self).

A comparison of this verse with the Upanishadic texts quoted above will reveal how the former is only a faithful epitome of the latter. The view that the word 'Ananda' should be taken to mean infinite bliss, not mere perfection, is strengthened by the use of the synonym *Sukham* in the same context. Saint Manikka vachakar says, "I have obtained endless bliss" (அந்தமொன்றில்லா ஆனந்தம் பெற்றேன்).

Now to the logical foundation of the approach made by the Saiva-Siddhanta towards the solution of the central problem of the Vedanta, viz, how to compromise the monistic

nature of the spiritual experience, where the world is totally absent, with the actual worldly experience that is so real simultaneously to all except those that are in *Samadhi* or *Nishtha* :

Philosophy, in the sense in which the term is understood in India, does not exclude the consideration of the mystic experience. In fact, it is a sincere attempt at correct interpretation of the mystic experience of the saints and sages. At the same time, it takes into consideration the logical needs of the system of thought and the consistency among the various conclusions arrived at. So Meykandar, who has placed the Saiva-Siddhanta System of thought on sound logical foundations, gives as the guiding principle that one should have a correct understanding of one's own self, before one can venture to assert anything with regard to the Supreme Being. He says,

“ தம்மை உணர்ந்து தமையுடைய தன்னுணர்வார்
எம்மை உடைமை எமையிகழாரார்;—தம்மை
உணரார் உணரார் ; உடங்கியைந்து தம்மிற்
புணராமை கேளாம் புறன் ” 6

“Those that realize their own true nature first and then understand the nature of the Supreme (by Spiritual experience) of which the individual selves are the eternal servants, are one with the Supreme. So they have us as their servant and will not find fault with our system. Those that do not understand themselves cannot understand the nature of the Divine ; as these do not agree among themselves and unite, their abuse we heed not ”.

The individual self is the measure of all. It is the subject of experience, worldly or spiritual, and it is the self that interprets the experiences, evaluates them, leaves one and pursues the other. So emphasis is to be laid on the individual

self. But, curiously enough for a wordly man, the world alone seems to be real ; he doubts whether after all there can be anything like the self behind the mental life of the organism or whether there can be anything like God or Supreme Being behind the physical life of the phenomenal world. So, too, a perfected soul that has reached the zenith of the spiritual experience feels that there is only the Supreme, not any other thing.

Now what is the explanation for this state of affairs ? The explanation is to be sought in the nature of the individual self. It must be noted that the monistic spiritual experience is obtained by the same self that has been till then experiencing the multicoloured nature. Also, even the perfected self, while descending to the worldly experience, feels the existence of the world with all its laws. So neither of these two experiences can be disposed of by saying that it is illusion or unreal.

If from the stand point of spiritual experience an idealist says that the world is an illusion, the materialist, from the stand point of worldly experience, can say, with at least equal emphasis, that what is spoken of as Parabrahman is a mental fantasy. So the real solution is to hold that both the experiences are true and that while the self experiences the world, it is not cognizant of the Supreme and while it experiences the Supreme it is not cognizant of the world*. Further, when the self experiences anything it identifies itself with the object of experience and does not feel itself as a distinct entity apart from it. In other words, experience is always both cognition of and life in the object experienced.

* This view is supported by the Upanishadic text which has already been quoted, viz., " yatra rānyat Pasyati etc. "

The following text from Sarvajnanottara is worth considering in this context : which briefly gives the nature of the individual self : — Sarvā dharmātman asnanti, yadēva parikalpayēt - tat tat bhavayasandēhāt sadā tat bhāva bhavitāh.

(The individual self has the characteristics of all things; for, whatever he determines (cognizes) he becomes of the same nature of the thing so determined, and so he always has his being identified with the things contacted)

It is this characteristic of the individual self that is at the root of both worldly and spiritual experiences.

The meaning of the word, Anubhava (experience) is, in Saiva-Siddhanta, cognitional ingress, both cognition of and life in the object of experience and this is peculiar to the intellect of the individual self (Ātma Chaitanya). This cannot be attributed either to *anātma* that is insentient, or to the Supreme Being whose intelligence cognizes all things at all times without ingress.

An illustration may be given to distinguish between mere cognition and experience or Anubhava. Suppose one of you has brought with him his child. The child strays away from the lecture hall and after sometime a cry exactly like that of the child is heard. Now the person who brought the child feels uneasy, gets himself worried. Suppose, just then, it is reported to him that it is not his child that cries; immediately he feels relief. Now let us note the difference in the two cases : In the first case, the person identifies himself with the child and so he is affected. This is experience or cognitional ingress. In the other case, it is one of mere cognition. So it will be clear from this illustration that in experience there is cognition of and identification with the object experienced for the time being; and the subject of

experience, the individual self, during experience, is oblivious to all other objects and to itself.

If I may take you deep into the matter, let me explain how the Saivasid dhanta System conceives of experience : Suppose, while I am lecturing to you, I happen to see through the doorway a person passing by. I catch a glimpse of the person, and an impression of the object is formed in my mind. This first impression is called sense perception and it is of the form, "There appears something". This is called *nirvikalpa pratyaksha*, for the cognition is with respect to the existence of the object alone without any reference to its attributes. Then a chain of psychological processes starts. The first is in the form of enquiry, viz., what shall it be ? Then there arise in the mind several suggestions tinged with an element of doubt. Thirdly, there comes into play the will to determine or to form the judgment. Finally there is the judgment of the form, "This is so and so". This final judgment is called *Savikalpa pratyaksha* or *Mānasa pratyaksha*. Now, it should be remembered that in Indian Systems of philosophy wherever there is a manifestation of self's power to know or to do, it is taken as an axiomatic truth that there is an instrument or organ. For example, we see with the eyes, hear with the ears, smell with the nose, taste with the tongue, and so on. So extending this idea of ours to the four mental processes mentioned above, the processes are attributed respectively to four internal organs named *chitta*, *manas*, *ahankar* and *buddhi* respectively. Thus, when *buddhi* after the due processes determine, an object to be of such and such nature, it becomes modified into *Satwa*, *Rajasa* or *Tamasa* form according as the one or the other of these three *gunas* has been predominant in the object perceived. At this stage, this *buddhi* is experienced as *Sukha*, *Dukha* or *Moha* according as it is modified into *Satwa*, *Rajasa* or

Tamasa form and the individual self feels that it experiences pleasure, pain or stupor as the case may be. This experience is called Svavedana pratyaksha.

It may be noted here that worldly pleasure as conceived by the Saiva-Siddhantins is only the reflection or the manifestation on the self of the satwaguna of Mulaprakriti which is a distinct entity other than the self; and experience of worldly pleasures is the self's cognition of it with ingress. So also, the Supreme Bliss is the reflection or manifestation on the self of the Bliss of the Supreme Being which is a distinct entity other than the self; and the spiritual experience is the self's cognitional ingress in it.⁸

Thus the system of Saiva-Siddhanta gives a consistent interpretation or explanation of both the worldly and the spiritual experience and harmonises them. Saint Meikandar gives the essence of the nature of the individual self in a short pithy saying, “இரு திறன் அறிவுளது இரண்டலா ஆன்மா”⁹ (The self which is neither the one nor the other of the two entities, Sat and Asat (viz., the parabrahman which is unchangeable and changeless, and the changing world), has the cognitional ingress of both. The Tamil phrase ‘இருதிறனறிவு’ is capable of expansion in three cases (grammatical) simultaneously, and it means that the self has cognitional ingress of. with and in both Sat and Asat; ¹⁰ i. e., while it cognizes Sat, it does so with the aid of Sat and has its being in Sat; and while it cognizes Asat, it does so with the aid of Asat and has its being in Asat. Let me try to explain it further:— The essence of the self or .atma may be taken to be, as the term itself indicates, self-consciousness. But this consciousness is also directed towards external objects and when so directed it is called *Atma Chit Sakti* the consciousness-force of the self. Thus when we consider the behaviour of the self as we know it by psychological introspection, we have the dual conception of it viz., the self and its

consciousness-force. But since in reality the principle is one, so far as one individual self is concerned, the relationship between the self and its consciousness-force is one of *Tādātmya* (sameness of nature). Now, this consciousness-force always requires a *lighter* or *Vyanjaka* for its manifestation. For example, in the act of seeing, the self's consciousness-force requires the aid of the optic nerve besides the psychic equipment which is analysed into Antahkaranas etc., So while cognising Asat (i.e., the changing world) the self does so through the organism with all its psychic equipment in it; and when it objectifies a particular thing, the self identifies itself with the lighter or Vyanjaka with which or through which it objectifies the thing and so has its being in it. For example, when we have sense perception (Nirvikalpa Pratyaksha) we identify ourselves with the senses; when we have the Savikalpa pratyaksha, we identify ourselves with the internal organs called antahkaranas and so on. And these lighters are also of the same nature as of the objects i. e., they are also Asat. Thus while we have cognitional ingress in asat (the changing world), we do so with asat as medium, and while doing so we identify ourselves with asat and have our being in it. Now this identification of the self with a sat, which is a distinct entity other than the self, can be described by the word *advaita*, which word has been shown to mean *amānya* or union.

By the by, I must tell you that the terms *sat* and *asat* that are used in the Upanishads are understood by the Saiva Siddhantins not as exclusive terms but as relative. *Sat* means a reality that is changeless in form or state; and *asat* is a reality that is subject to change; the word *asat* is also used to indicate things which are spoken of but cannot be experienced or cognised.

Now to the counterpart of the idea on hand: Even as the individual self is conceived as being dual in its nature, so also we have to conceive the Divine or the Supreme as being dual in its nature. When we consider the Supreme or paramatman by itself as being self-luminous, we call it Sivam, but when we consider it in its relation with the cosmos, we call it Siva Shakti. ¹¹ These two aspects of the supreme may be compared to the sun and its light respectively. I shall reserve further explanation of the matter to a future lecture. But here I may mention that the Śruti, Etasmin Khālvakshare gārgyākāśa ōtascha Prōtasha. (Brihat Aranyaka) (In this Akshara Brahman Akash is interwoven) is taken to lend support to this view. Here the term *Akasha* also the term *parama vyoman* of the Rig Veda is taken to be a *parayāya* (synonym) for Siva Shakti. It does not denote 'avidya' as Sankara has taken. It is Chidambaram, the consciousness-force of the Supreme, which is both its quality and swarupa (nature). The following text from the Kālottara Āgama is taken to be the interpretation of the Upanishadic text quoted above:

"Shiva-Śakti is Guna; Siva is Guni, which is the Aśrya of that Guna." Here again the relation between Siva and His Shakti, or the Paramatman and His Consciousness-Force is to be understood as one of Tādatmya and the relation between the Paramatman and His creation as one of advaita. Now if the individual self is to experience the Supreme, it can do so only through His Shakti, which is also called His Grace. When we see the sun, we do not seek the help of any lamp, but we see it with its rays; so also the self's consciousness-force need not and should not seek the aid of *asat* to see and experience the Supreme. The lighter or vyanjaka for the self's consciousness-force in the case where the self experiences the Supreme is the Supreme's Consciousness-force itself, not any other thing; and, while so

experiencing, the self identifies itself with the Supreme and has its being in it. Thus the self while cognizing (with ingress) Sat. does so with Sat as lighter and has its being in it.

Now it must be clear why so long as we are of the world we do not see either ourselves or the Supreme, the self of ourselves ; and why for a man who has the highest spiritual experience, the world seems to be non-existent and he himself feels that he is one with the Para-Brahman.

Since in the above discussion it is said that the individual self has the cognition of both Sat and Asat, it follows that all that are called Sat or Asat are prameya; the self that cognizes them is *pramata*, the self's consciousness-force is *pramana*, and the act of cognition is *pramiti*. Since it is said that the self cognises with both, it follows that in the case of knowledge of the external world, *pratyaksha*, *Anumana* and *Agama* are the lighters or *vyanjakas* and that in the case of experience of the Supreme the Consciousness-Force of the Supreme, His *Chit-Shakti* or His Grace, which is ever with the self in inseparable relation as the primary support, is the lighter or *vyanjaka*.¹² The knowledge that is obtained with *pratyaksha*, *anumana* and *agama* as lighters is called *pasajnana*; and the knowledge obtained with *Siva-Shakti* or Grace as the lighter is called *Sivajnana*. This *Sivajnana* will light upon a person, who with the guidance of a True Guru, discriminates himself from all things that are Asat, thus detaches himself from them and performs *ananya bhavana* with the Supreme as indicated by the Great expressions or *Mahavakyas*.¹³ According to the spiritual tradition of the *Saiva-Adinams*, the *Mahavakya* that refers to the individual self in the third person is the formula for the Guru to think that the disciple is one with the Para Brahman and hence its form is *Prasada Bhavana*.

rupa ; the one that refers to the self in the second person is that which is imparted to the disciple; hence it is Upadesarupa; the third is the form in which the disciple is to perform abhyasa; it is Abhyasa rupa. These are Vedanta Mahavakyas. For these, the forms 'Sivoyamasti'; 'Sivatvamasi' and 'Sivohamasmi' are substituted in preference! for the word 'Sivam' indicates the Supreme Bliss which is the essence of the Supreme, and in the form 'Aham Brahma mi' the thought of Aham, or the egoistic thought, is predominant and so the form 'Sivohamasmi.' which puts Siva first and makes Aham follow it, is preferred. These latter forms are called Siddhanta Mahavakyas.

Incidentally, it may also be noted that in the Saiva-Siddhanta System, the self's consciousness-force or atma chitshakti is pramana. whereas in the Nyaya-viseshika systems and others pratyaksha, anumana and agama that are only vyanjakas are mentioned to be pramanas. The reason for this deviation is that what is pramana should not become prameya; otherwise, when the original pramana becomes prameya, one has to go in search for another pramana for that prameya. ¹ Atma-chitshakti can never be prameya, whereas pratyaksha (i.e., sense organs and manas), anumana (the antecedent in the case of an inference) and authoritative sayings are all prameya. So what is pramana in Saiva-Siddhanta is the pramana of the pramanas in the other systems. ² If pratyaksha etc. of the other systems are referred to as pramanas in Saiva-Siddhanta works, it is only by courtesy usage, (Upachara prayoga); i. e., they are called pramanas only by secondary application of the term.

1. Vide Sivagra Yogikal commentary on the first stanza of *Alavai Iyal* of Sivagnana Siddhiyar.

2. “புகல் அளவைக்கு அளவாகி” — சிவப்பிரகாசம் பாயிரம், 7.; “இனி, தார்க்கிகர் முதலியோர் காட்சி முதலிய பிரமிதிக்குப் பொறி முதலியனவே பிரமாணமென்பர். பிரமாணம் பிரமேயப் பொருளாதல் செல்லாமையிற் பொறி முதலாயினவும் ஏனையபேரலப்

Now I may sum up the conclusions of this lecture :—

The highest teaching of the Upanishads is contained in the four great expressions known as Mahavakyas. While all agree as to the truth of this finding, yet they differ in their interpretation. Here Saiva Siddhanta takes a practical standpoint and gives a specific interpretation to them. It applies strict logical methods derived from the keen observation of life here and now.

According to Saiva-Siddhanta, change does not and cannot imply non-existence. Entities subject to changes cannot be easily disposed of by saying that they are mere appearances, and so unreal, meriting no serious attention. Worldly experience is as real as the highest spiritual experience, only the former is subject to fluctuation and change, whereas the latter is changeless and endless; the former is the means, whereas the latter is the end. Hence spiritual experience can and must be interpreted or understood in the light of worldly experience. Otherwise, philosophy loses its value as a guide to the mankind in the attainment of its final destination or in the fulfilment of its aspirations.

The guiding principle in systematizing and interpreting spiritual experiences or truths should be that the system or the interpretation must be based on the foundation of a correct understanding of the individual self, for it is the subject of all experiences, the centre round which all experiences revolve; and it must therefore be the polar star that should guide us in our movements.

பிரமேயமாய் அளந்தறியப்படும் பொருளேயாமாகலின், அவற்றைப் பிரமாணமென்றல் பெருந்தாது; மற்றுச் சிவஞானம் உணர்த்த உணர்வதாகிய ஆன்ம சிற்சத்தியே அவர் பிரமாணமெனப் புகலும் இந்திரிய முதலியவற்றை அளந்தறியும் பிரமாணமாம்; பொறி முதலியன அநற்கு வாயி லாதல் பற்றிப் பிரமாணமென்று உபசரித்துக் கூறப் படுவனவேயாம் என்பது சைவசித்தாந்த மென்பார் 'புகல்கள வைக் களவாகி' என்றார்.—சிவஞானபாடியம். 2-ம் சூத். முதலதி கரணம்.

Experience is only deeper cognition ; that is, cognitional ingress, which implies both cognition of and being in the object. Hence all experiences imply duality viz , the subject and the object of experience ; only, at the time of experience, the self, which is the subject of experience, does not feel conscious of its own existence apart from the object. It identifies itself with the object and loses itself in the predominant nature of the object and becomes coloured by that nature even as a crystal assumes the colour of the thing that is contiguous to it.

It is to be noted in this connection that the self's cognition of objects in its culmination assumes one of two forms, viz., either attachment to or detachment from the object of cognition. In the first case, it is cognitional ingress or experience ; and, in the other case, it is discrimination of the self as being not the object of cognition. In the first case, it is *soham* (I am it), and, in the other, it is *neti* (I am not it). Thus when the words, *attachment* and *detachment*, are used with reference to the self, which is all pervasive, they do not signify movement or change of position on the part of the self, but they signify only these particular phases of cognition. ¹⁴

In the light of the above explanation, the self while it experiences an object may be said to be one with the object, as, at that time, it loses itself in the object of experience and identifies itself with it. In worldly experiences, it is one with the worldly object i.e., the modifications of *Buddhi* as *satva*, *rajasa* or *tamasa* according as the predominant nature of the object of cognition is one or the other of these three *gunas*. In the spiritual experience which is called *Bhuma* (endless Bliss), it is one with the Supreme, whose essence is Bliss, or *Siva m*. In either case, the relation between the individual self and the object of experience

is *ananyā* or *Advaita*, i. e., inseparable togetherness of two distinct realities. Hence the relation expressed by the highest teaching of the Upanishads viz., the Maha Vakyas, is *Upacharita Aikya* (union) and not *Nirupacharita Aikya*, i.e. unqualified identity (Unity) as Sri Sankara has taken.

A quotation from the famous South Indian Saint Sri Manickavachakar will make the idea clearer : In his great work of inimitable poetic beauty, *Tiruchitrambalak-kovaiyar*, he deals with the subject of love in its purest form, idealising it while yet making it realistic, and describing its various stages under various conditions. There he depicts the ideal lover who has had union with his beloved under the influence of the Divine will. The lover speaks of his experience, the blissful union with his beloved in the following words :—
 “Being influenced by good fortune, I have had the experience of *being she* (நான் இவள் ஆம்), in which state she was like embrosia and I its delicious taste, which does not stand as a thing apart from it. Who can understand the beauty of this experience which implies duality, the experience and the experienced, while yet remaining one ? ” 15

Here the expression, நான் இவள் ஆம், (I being she), used by the great saint is, it must be noted, reminiscent of the great expression ‘*Aham Brahmasmi*’ (I am Brahman) ; and as such it has more than mere poetical significance. It is the outcome of the spiritual experience or the God consciousness of the Saint. It is the expression of the philosophic consciousness that intends to interpret or throw light on the spiritual experience or realization that it has had. The highest spiritual experience is compared to the highest and the purer of all the worldly experiences which an ideal young couple can have in their union. Thus *Saiva Siddhanta*, which is only an organized or systematized synthetic interpretation and presentation of the highest spiritual experiences that the Hindu saints

and sages have had and given expression to through the ages, give a specific interpretation to Vedanta. The interpretation is that the individual self in its attainment of the final goal, while yet remaining a reality, loses its individuality or egoism in divine union and identifies itself with the Supreme Self, which identification alone will ensure it the endless Bliss which is the characteristic of the Supreme.

The end determines the means. Hence the path of realization as explained in Saiva-Siddhanta is as follows : -

The individual selves, which are enshrouded by mala, the evil principle, from the beginningless past, were given the organism with its psychic equipment so that they may undergo the cycle of birth and death and thereby realize their eternal right of union with the Supreme by throwing off the shroud after due processes of spiritual evolution. Throughout this evolution, the Supreme Self is influencing the individual selves, being immanent in them as the Self of the selves and enabling them to function with the organism in the environment provided. The self, though by nature self-conscious, is always object-conscious owing to the influence of the evil principle and so is ignorant of the Supreme. When such a self becomes mature to receive spiritual enlightenment, the Supreme which has been within as a silent witness of the self's thoughts and actions appears in the form of a spiritual preceptor and initiates it in the path of Realization. Now under the direction of the master, the self will contemplate on its own true nature. This contemplation enables the self to objectify all its physical adjuncts as being things different from it and get itself detached from them by discrimination. At this stage its consciousness becomes pure, free from the influence of the adjuncts, and will remain self-centred.

In this pure consciousness, the Divine Grace, Shiva Chaitanya, which has always been there within aiding its action, manifests itself in the self. So at this stage, the self will feel, "I am Brahman" This 'Aham Brahmasmi' experience is only an intermediate one; this is the result of the last vestiges of the evil principle called egoism or *vasana mala*. Here if the self realizes that at the basis of this experience there is Divine Grace and surrenders itself to that grace and allows itself to be led by it, the Supreme in the form of endless Bliss (Sivam) is realized and experienced. This is the highest spiritual experience pointed out by Saiva-Siddhanta. It is called "Shiva-Bhoga." This is the direct and immediate consequence of the realization on the part of the individual self of its eternal dependence on Paramatma and complete surrender of its power of cognition, will and desire to those of the Paramatma. This realization is called Shivaj-nana, the highest modality or the deepest status of which is submission or surrender to the Supreme which harmonizes and identifies the self with the Supreme. Here, the self is completely free from the influences of the evil principle and of the physical or psychical adjuncts, maya and karma, and is turned Godward. If such a self turns worldward, all its activities are performed as God-ordained or Spirit-directed and this state in the life of a perfect man is called technically "Shivayoga." It is natural for the self that is experiencing the state of 'Shivayoga' to lift itself to the higher state of "Shiva Bhoga." - For this the sadhana enjoined is the 'advaita bhavana' as indicated by the Siddhanta Mahavakya, "Sivohamasmi" (Shivam I am). By this the self will catch the Divine Qualities of the Supreme and enjoy endless peace and Bliss, being rid of the effects of the evil principle. This Bhavana may be compared to the Garudoham bhavana performed by a person conversant with mystic spells. He thinks while chanting the spell that he is one with the spell

and his self becomes possessed of the qualities of the spell in accordance with the dictum of Sarvajnānottara, Sarvā dharmāt manassanti (quoted already)–(The qualities of all things are to the individual self.) So he is able to remove the evil effects of the snake bite by his mere look with that bhāvana within.

Thus we see how Saiva -Siddhānta gives a practical interpretation to the highest teaching of the Upanishads viz., the Mahāvakyas and guides men to attain the end implied therein without bringing in any petty theory or verbal jugglery. For this and similar other reasons it is called the essence of Vedānta.

Compare : Advaitam āgama sirobhih upāsānāya/ yuktam taveti paramārtata yāhna vācyam etc.

(135 Shruti Shūkti mālā by
Sri Haradattāchārya)

(My Lord, the Upanishads mention 'advaita bhāvana' (Sivoham) in your worship. But it is not proper to attribute Nirupacharita Aikya (absolute identity) to the individual self and the Supreme on that account ; for it is evident that the charmer is different from the mystic spell of Garuda which he practices, but still the 'Garudoham bhāvana' does not fail to counteract the poisonous effects of the snake bite. Even so the advaita bhāvana mentioned in the Upanishads is necessary for getting rid of the evil effects of the mala.)

(2) Also compare :

“கண்டவிலை யல்லேனான் என்றகன்று காணக்
கழிபரமு நானல்லே னெனக்கருதிக் கசிந்த
தொண்டினோடும் உளத்தவன்றான் நின்றகலப் பாலே
சோகமஎனப் பாவிக்கத் தோன்றுவன் வேறின்றி
விண்டகலு மலங்களுல்லாம் கருடதி யானத்தால்
விடமொழியு மதுபோல விமலதையு மடையும்
பண்டை மறை களும் அதுநா னானேன் என்று
பாவிக்கச் சொல்லுவதிப் பாவகத்தைக் காணே”

The self which erroneously thinks that it is the organism in the state of bondage and paraBrahman when it leaves it, must see that it is neither the one, which is the realm of the finite objective cognition; nor the other, which is above that finite objective approach, and leave its adjuncts, viz., the organism with all its psychic equipment. If, then, it realizes its eternal dependence on the Supreme and the immanence of the Supreme in all its actions, and meditates, "He I am", with devotion and complete self-effacement, the Supreme absorbs the self in Its all pervasive nature, identifies Itself with it and makes it pure, removing all traces of mala, even as the mystic spell of Garuda is one with the charmer who has performed Garudoham bhavana and removes the poison. This is what is meant by the Upanishads when they enjoin the meditation, 'That I became'.)

SOME of the important questions raised in the discussion that followed and the Answers given :—

Q. Have the Saiva-Siddhantins commented on 'Brahma Sutras'?

A. Saiva-Siddhantins do not attach the greatest importance to the Brahma Sutras. They are just as imporrant with respect to the Upanishads or Vedanta as Purva Mimamsa or Jainini Sutras are with respect to the Vedas. They attach the greatest importance to the Sivajnana Bodha Sutras that are, in their opinion, faultless and all comprehensive. Further, they see some of the Vyasa sutras contradictory to the express sayings of the Upanishads; for example, the Sutra, 'Parinamat' is contradictory to the Upanishadic text "*Mayantu Prakritim Vidyat: Mayinantu Mahesvaram*". But still they follow the commentary of Sri Kantacharya on the Brahma Sutras.

Q. Do you consider Srikantacharya as a Saiva Siddhantin?

A. Strictly speaking his commentary is said to represent Sivadvaita Saivism. But the differences between Sivadvaita Saivism and Siddhanta Saivism are only with respect to terminology, not in spirit. So we may take Srikantacharya to be a Saiva Siddhantin.

Q. Have Saiva-Siddhantins commented on the Upanishads?

A. Why? The Jnana padas of all the Saiva-Agamas are only commentaries on the Upanishads. It is because of this fact that the Saiva-Siddhantins desire that the Upanishads should be understood so as not to contradict with the Agamanta. In the opinion of the Saiva Siddhantins Vedanta and Agamanta are related to each other as Sutras and their Bhashya; the first is intended for secular minded, who wish to know things, and truths are expressed in a grosser form in it, whereas the second is intended for those that desire to realize and experience and hence in the latter spiritual truths are expressed in a subtler and more detailed manner. Vide Sivajnana Siddhiar—stanza 267 of Supaksha.

THE FORM OF THE FORMLESS

(Lecture delivered on 20—11—51 at 3 p. m., in the B. H. U. with Dr. S. K. Maitra, M. A., Ph. D., Ex-Head of the Department of Philosophy, B.H.U.)

From my yesterday's lecture, it might be clear, to some extent at least, that Saiva Sidhanta is an exposition of

the highest findings of the Upanishads and that it opens out a thoroughly reasoned system of practical philosophy. The system neither contradicts our experience nor causes violence to the most cherished of our sentiments, but establishes a true relation between the Supreme, the individual self and the world of matter while preserving the essential difference between these fundamental entities. The same practical leaning while strictly adhering to the deepest findings of the scripture can be seen even in the symbolism used in the system. I shall take, for instance, the Form that has been assigned to the Formless in the Religious counterpart of the system.

God is essentially spiritual and so formless. But still there is the hankering on the part of a man to have personal relation with Him. If God is purely transcendental and if man cannot know Him in any way or cannot have anything to do with Him, then what is the use of having faith in Him?

Saint Arul Nandi Sivacharya states the same thing thus in the seventh sutra :— "If God is unknowable, then there can be no use of Him; He cannot meet us, nor can we unite with Him; He cannot perform anything for our benefit: and His existence may as well be likened unto a garland prepared of flowers of the sky or unto a rope made of the hairs of the tortoise".¹

Hence we have to give a form to the formless; only that form should not be inadequate or derogatory to the true nature of God. The Form of Sivalinga is one such. The significance of the form has to be considered in various aspects. But now my object is to throw light on the fact that, in the Saiva religious practice, it does not take the place

1. Siddhi—Sūpakasha—243.

of the original but that it only symbolically represents the original, the symbol being transfigured by the imagination to the level of the spiritual. The form that is given to the Supreme even by imagination is not anything like the organism that the individual self is equipped with. The organism of ours is the result of our Karma and is the product of *Prakriti*; God is above Karma and His body cannot be of *Prakriti*. His form is purely spiritual, *Jnana*. Note the significance of the mantra, 'Vidyā Dehāya Namaḥ' used in the worship. God is considered to have body of *Vidyā* or *Jnāna*.

Now let me quote, from Mrigendra, the pertinent portions:— Mulādyasambhavāt-sāktam tadvapuh-naitādrisam Pra bhōh.

(God has not the binding principles viz., mulamala (the root cause of all the evils), karma, etc; and so His body is not like that of ours, but is Shaktimaya, is of grace.)

Tadvapuh panchabih mantraih-pancha-krityopayogibhih

(His body is said to be of the mantras, Ishana, Tatpuruṣa, Aghora, Vāmadeva and Sadyojata, which are respectively serviceable in the cosmic actions, Anugraha, Tirobhava, Samhara, Sthiti and Srishti and they are respectively the head et c.)

I shall explain the philosophic significance of these as briefly as possible:— So long as man is in the state of bondage, he can get an idea of God, the unknown, only as related to the world which is known. He cannot have direct knowledge

1. Patilakṣhana pārikṣa prakaraṇa—7½.
2. —8½. This śloka is translated verbatim by Sivagra Yogi while commenting on st. 59 of the First sūtra, Sivagnanasiddhiyar. The word vapuh (body) here is interpreted as that which nourishes (with boons) those that meditate on it.

or experience of God unless and until he is freed from the bondage of karma etc. So it is usual for the scriptures to introduce the idea of God as something inferred from the cosmic changes. Man is taken from the known to the unknown. God is at the root of all the changes visible in the Phenomenal world. So God is at first conceived to be the First cause of the world. Thus the second of the Brahma Sutras defines Parabrahman as that from which the changes of this world proceed : ' Janmādyasa yatah '

(From where origin etc. of this ?)

Now what are the changes referred to ? The changes of this phenomenal world are usually classified under three heads, viz. origination, progress and decay or technically Srishti, Sthiti and Samhara. Here it must be noted that Saiva Siddhanta holds like the Sankhya system that change cannot mean unreality. When water changes into ice or steam, water does not cease to exist ; only it exists in another form. So also, even in chemical changes the primordial substance behind each change does not cease to exist. So if we go behind the phenomenal world, analysing its causes, we shall ultimately reach a position where we meet with the ultimate primordial substance or the ultimate casual potential (Kara narupa Shakti) of both the macrocosm and microcosm. That state can only be imagined or conceived of as a Jada Sakti, the subtlest form of potential, capable of manifesting in the various grosser forms which we know either by direct perception, or by inference or from correct reports. This primordial substance or potential is bound to be eternal and limitless in space. It is termed Maya. This principle should not be confounded with Parabrahman.

The term *Maya* means that wherein everything is involved and wherefrom everything is evolved. (*ma* means

drawing in or involve; and *ya* means coming out or evolve). This maya postulated in Sai va Siddhanta, in conformity with the Svetasvatara Surti, ¹⁶ is a real entity. Be it noted that is not a mysterious Shakti of Ishvara, as Sankara would have it, just brought in to explain the appearance of the world of sentient and insentient beings, and then easily disposed of by the illogical, or a-logical statement, that 'it is not real, and is yet not unreal; not partly real, and partly unreal.' This verbal jugglery is indulged in in order to deny true reality to the world which all our worldly experience affirms. Saiva Siddhanta here, as everywhere else, bases its theory on our experience of the reality of the world. A thing is not unreal because it changes. According to the system, substance has two aspects—in one it changes and in the other it is changeless. One is prakasa or manifested state, and the other is vimarsha or unmanifested state; one is vyakti rupa or effected state, and the other is Shakti rupa or casual state. The causal state of the material world is maya. Creation is making patent and actual what is latent and potential. Again, though maya, viewed in this light, is shakti (potential) yet it is not Chit Shakti (consciousness-force). It is jada shakti, requiring an intelligent agent to operate on. Hence it is called the parigraha shakti of Shiva so as to distinguish it from His Tadatmya Chit Shakti. The relation of Shiva with Maya is one of *advaita* not *tadatmya*, whereas His relation with His Chit Shakti (consciousness-force) is one of *tadatmya*.

Now this maya cannot function by itself, nor can the sentient beings, the individual selves, operate on it independently, for the latter require to have their consciousness-force illumined or made operative only with the aid of the products of maya. So by the proof of exhaustion or elimination, we conclude that it is God, the all knowing and the all powerful, that is the independent efficient cause that

moves maya and aids the individual selves to have their consciousness-force awakened with its products. ¹⁷

Now the question arises whether it is not necessary for God to have a body with which He could operate on maya. The answer is that He requires no body. Even as the individual self, the conscious ego behind the brain, operates on it without any vesture to itself, so also God who is pure Intelligence acts on maya, being Himself the main support or parama-adhara of maya. ¹⁸

Maya is like the seed that sprouts in the moistened soil. God's will, the sankalpa of His consciousness-force, is the moisture. The sprout or the plant that comes out of the seed is the world. ¹⁹ God is the soul of the world and the world is His body.

Then what is the meaning of the Brahma Sutra cited? In ordinary parlour, we say that a particular tree or plant grows in such and such soil. We only mean, thereby, that the soil referred to aids the growth of the tree or plant, and we do not lose sight of the fact that the tree or plant must grow out of its own seed or root. Also the word, *Pankajam*, a Sanskrit word for lotus, etymologically means that which comes out of watery mud; but we know that lotus plant has its origin in its root, and that root, of course, must be implanted in watery mud so that it may sprout. Even so, the world, which is the effected state of maya is spoken of, by the Upanishads as well as the Brahma Sutra quoted above, as having been originated from the Para-brahman. Hence, to be consistent with the text of the Svetasvatara that asserts "Know maya to be Prakriti (procreatrix); and Mahesvara as its owner," we have to understand thereby that Para-Brahman, the efficient cause of the world, is also its main stay or support, whereas maya is the substantial cause or Upadana. This interpretation accords

not only with the Śvetasvatata sruti quoted above but also with the observed facts of the worldly experience and the logical needs of organized knowledge.

Now the question naturally arises, "what is the purpose of cosmic creation?" Generally this question is answered by saying that it is the play of the Para Brahman. This answer cannot satisfy anybody, at any rate, it does not satisfy a Saiva Siddhantin. By the word, play, we may mean that the work of cosmic creation is not a hard task requiring great effort on the part of Para-Brahman; it is only a play, that is, a work that is easily done. But this interpretation does not answer the question raised.²⁰

Again, we cannot say that creation is purposeless, for Para-Brahman, the author of creation, is an Intelligent Being and we cannot attribute any purposeless or mischievous act to such a Being. The correct answer has to be sought once again in the observed facts. The cosmic changes that are accepted by our scriptures to be cyclic may be compared to an educational institution, which re-opens after long vacation (srishti), does work during the terms (sthitī) and, at the end of the year, is closed (Samhara) to be reopened after the vacation (Punassrishti). There are holidays and recesses even after the reopening. These may be taken to represent the intermediate cataclysms, the period of rest after death and the hours of daily rest. Now pressing the analogy in to service, the institution is for the students. When the institution is kept opened, the students learn, and when it closes they take rest. Similarly the cosmic creation is for the individual selves, who are steeped in inner darkness. These selves strive and struggle to get rid of the inner darkness while they are embodied and allowed to undergo the cycle of birth and death in accordance with the law of Karma. So Saiva Siddhanta

postulates the existence of an Evil principle, *Anava*, and states that the world is created in order to remedy this evil Principle that was preexistent and precosmic, affecting the individual selves in various degrees and grades. It is this principle that was termed 'Mulam' in the first of the Agama slokas quoted above. The term '*anjana*' * occurring in the text of Mundaka Upanishat also denotes this preexistent and precosmic evil or defect, to remedy which the world is created.

Now we are led to think of two more cosmic actions. The three actions usually mentioned are effected on the insentient or material world ; and if we transfer them to the sentient beings or the world of selves, Srishti will mean furnishing the selves with organism with all the psychic equipment in it, sthiti will mean enabling the selves to dwell in the organism and function in the world, and samhara will mean separating the organism from the self. These we respectively express by the words birth, life and death. The selves, while undergoing the cycle of birth and death, evolve spiritually. It is for this spiritual growth which consists in shaking off the binding clutches of mala that God has undertaken the work of creation and, being the Self of the selves, guides and aids them to get rid of the disease of Mula Mala. This help that is being rendered to the selves without their knowledge of it is termed *Tirobhava*, and when the self becomes sufficiently matured, God, who has been guiding and watching the growth of the self, appears in the form of a spiritual preceptor and initiates the self in the path of Divine wisdom. This act on the part of

* (One who knows Para Brahman is absolved from good and evil and becomes cleansed of *anjana* i.e. Mala and attain Parama Samya (Moksha).

(Mundakam 3-1-3)

God, which consists in completely releasing the self from its bondage and enabling it to have experience of Himself—the Supreme Bliss—is called Anugraha. Thus we have five cosmic functions.

All these ideas are summed up in the first sutra or sloka of the Kamika Agama thus :

“The supreme Being, Siva is eternally free from mala (impurity) and hence His power of cognizing and motivating all things (i.e., His Consciousness-Force) is unhindered ; the individual selves, on the other hand, were beginninglessly contaminated by impurity and so their powers of cognition and will are bound down and hindered ; thus they have become finite (anu).* Such Siva frees such selves from the ties of bondage and helps them attain Sivatva, i.e., helps them to become one with Him and enjoy Supreme Bliss.”

Now, it must become clear, that the individual selves require a physical organism with all the psychic equipment in it for their consciousness-force to become manifested and operate on the external world, because their consciousness-force is hindered or bound down by what is called Mulamala. But the Supreme Being has no need for such an organism. His Consciousness-Force is independent and free, and so can operate on the selves as well as on maya without the help of any lighter (vyanjaka). Here again it must be noted that maya is a real entity in Saiva Siddhanta and its essential nature is to dispel the effects of Mula mala of the selves to a certain extent and enlighten their consciousness-force. Hence it is analogous to light whereas the Mula mala (Anava) is analogous to darkness. Now we may say, that, in the case of God, His Consciousness-Force, which is free, independent, self luminous and self operative, does to Him what is done to us by the physical organism. It is to Him His body, the instrumental cause, in respect of the cosmic functions.

Here I may be allowed to quote a portion of a stanza from Tirukka litrupadiyar which expresses this idea with clarity, precision and exquisite poetic beauty :

“ நங்கையினால் நாமனைத்தும் செய்தாற்போல் நாடனைத்தும்
நங்கையினால் செய்துளிக்கும் நாயகனும் ”—

(St. 78)

—Even as we perform all our actions with our hands, so does Lord create and protect all the world with His consort, His Consciousness-Force.—Note the pun on the word ‘நங்கை’.

which when split up in to two words நம் and கை means our hands, and when taken as a single word means “ a lady ”. With regard to the use of the word ‘நங்கை’ (consort) as a synonym of Consciousness-Force of Para Brahman, I feel bound to quote the following Daitriya Aranyaka :

“His body, which is Brahma Vidya in essence, is called Uma.”

Let me try to bring out the significance implied in the analogy used in the Tamil stanza :—The analogy is intended to clarify God’s relation with His creation as well as with His Chit Shakti.

Now the book which is placed before me on the table is a thing different from me. I wish to open it. To perform this action on the book, first of all a relation must be established between me and the book. Hence, first, I touch or hold the book. Now a relation (Samyoga in the language of Indian logic) between me and the book is established. Then to open the book, I move my hands and fingers while firmly holding the book. This action is possible only because my

* The evil principle which binds the powers of the self and thus limits it so as to be called *anu* is called *anava*.

body, hands and fingers are so formed as to perform this work, that is, the body by virtue of its being formed as a whole with suitable parts, is adapted to the work. That is, the potential differentiation in the body enables the establishment of its relation with and the consequent action on the book. Similarly, for the Supreme Being to act on the selves or on the world of matter, there should first of all be a relation, in as much as they are real entities different from the Supreme. This relation is *advaita*, according to Saiva Siddhanta. ²² The relation expressed by the term *advaita* is not one of identity which exists between Gold and the ornament made of it; it is not one of exclusive difference as illustrated by light and darkness; nor is it identity and difference (Bedha abedha) as illustrated by a word and its meaning. But the relation is one in which all these three are implied. It is expressed by Meykandar in the phrase “அவையே தானே ஆய்” (He is the selves and is Himself)—the expression being cast in the form of the Mahavakyas, be it noted. St. Arulnandi Sivacharya expands the meaning of the phrase following Thirugnana Sambandhar, in the words “உலகெலாமாகி வேருயடனுமாய் ஒளியாய் ஒங்கி” (He is one with the selves, different from them and is immediate with them and is called Shakti in that aspect.) Now let me explain this further:—God’s oneness with the self is illustrated by the relation between the self and its organism. We give a name, say, Rama, to the physical body, and call the person by the name; the response comes from the self. This is because, the self though different from the body identifies itself with the body and acts as one with it. The self cannot be the body, nor can the body be the self. But still the self can identify itself with the body and be one with it when it actuates it, while being different from it when discriminating it as something apart from it. The same cannot be said with respect to the body. So also God is not self, and

the self is not God ; but still God is one with the self by His connection with it and yet is different from it.²

His essential difference from the self, without ceasing to have inseparable connection with it, is illustrated by the relation between the sensitiveness of the optic nerve and the action of the light rays on it, in the act of seeing. In the act of seeing an object, the sensitiveness of the optic nerve is different from the light that falls on it though there is inseparable connection between the two. In the same manner, the self requires to be illumined by Sivajnana while cognizing objects, and here, though there is inseparable connection between the two, there is essential difference, as one is the shower (luminous) and the other is the seer (enlightend).³

His immediacy (i.e. togetherness in operation) is illustrated by the relation between the self's power of cognition and the action of the optic nerve in the act of perception or seeing. When we see an object, the eye is directed by the self towards the object, and there is action on the part of the eye as well as the self. The act of seeing is one ; but still it implies the act of seeing on the part of the eye and the simultaneous act of sense-perception on the part of the self. Here the relation between the sensitiveness of the eye and the cognitive power of the self is neither one of identity nor of exclusive difference. Oneness and difference coexist equally balanced. This is the best illustration for the relation of *advaita*, which word means *ananya* or inseparable togetherness as already pointed out in my yesterday's lecture.^{2 3}

Now if this relation should exist between the selves or the world of matter on one hand and Para Brahman on the other, Para Brahman must of necessity be conceived as being dual in nature, Siva, when considered by Himself as being self-luminous, and Shakti (Consciousness-Force)

when considered in His relation with the selves and the world of matter.²⁴ Deep thinkers who thought along this line were so much influenced by their critical acumen and self conviction that they derived this dual implication or potential differentiation in the concept of Parabrahman from the word 'Sat' which is used to denote Parabrahman in the Upanishads.

Thus we have the *Abhiyukta sukti*, which means :

“Shakti and Shivah are expressed by the Prakriti (root) and Pratyaya (termination) respectively of the word 'Sat' ; by their sameness and union with the world, they became all this world.”

In respect of the later part of the sloka, it is worth noting that since Shiva is in advaita relation with the world (i.e., since He is one with, different from and immediate with the world through His Shakti), He is said to be all this world, by secondary application (*Upachara*). The following Haradattacharya's saying is worth noting :—

“Maheshvara, the shastras that are your creation express you by secondary application as Visvarupi (as world itself) in as much as you abide in and direct it ; the learned that know how to interpret the Vedas know the true intention behind the expression. But men with clouded vision fail to grasp the real meaning, misguided by the mere form of the expression”. *

Now from the above discussion, we arrive at the conclusion that if we have to form an idea as to the real nature of God, it is but proper that we conceive of Him as the author of the five cosmic actions, viz., *Srishti*, *Sthiti*, *Samhara*, *Tirobhava* and *Anugraha* and know that these actions are

* Cited by Srikantacharya in 1-1-6.

performed by Him not with any organism like those of ours created of maya but that He performs them by His mere will power or with the Consciousness-Force as His body or *Karana*. Now I must tell you that the second of the Vyasa-sutras, which has already been referred to, points to the same conclusion : The sutra means

“From which origin etc. of this (world) ?”

In the first sutra, Para Brahman is mentioned by the name (*Uddesa*.) So the second sutra is understood to give its *Lakshana* (definition). The full import of this sutra according to Srikantacharya, is ‘*Brahman is that Omniscient, Omnipotent cause from which proceed the origin, sustenance, dissolution, Tirobhava and Anugraha of this world of sentient and insentient entities.*’ The reason for taking the cosmic changes indicated by the word ‘Janmadi’ in the sutra as five instead of three has already been given.

Now, if we attribute the authorship of the five cosmic functions to Para Brahman, it logically follows that Para Brahman must be endowed with certain indispensable qualities without which He cannot perform them. These qualities are enumerated as six in number, viz., *Sarvajnata* (omniscience), *Nitya Triptitvam* (endless Bliss or perfection), *Anadi Bodham* (innate unhindered intelligence), *Swatantrata* (Independence), *Alupta Shakti* (Grace or immutable power) and *Ananta Shakti* (Omnipotence).²⁵ So these qualities go to constitute our concept of Divinity :

“These six qualities are spoken of as six *angas* for Mahesvara the Omnipresent.”

With this philosophic back ground, let us now turn to the Form of the Formless, Siva Linga, the symbol of God :

*48th Sloka of Shruti Sukti Mala

First and Foremost, the aptness of the symbol being neither Form nor Formless, or being both Form and Formless, must be considered, for God is neither known nor unknown. If we say that God is known, that He is cognizable, then He must be one among the things objectified by our directed cognition, and all the things so objectified are *asat* (subject to change) and hence also *achit* or *Jada* (insentient). On the other hand, if we say that He cannot be cognized in any way, He cannot be a reality at all (as we have already had occasion to point out). Then how to solve the dilemma ? The real position is, He is neither cognizable nor noncognizable. He is not cognizable with the objective consciousness i.e., by the self's consciousness directed externally. But He is experienced by the self, when the self's consciousness is turned inward, and when it performs *ananya bhavana with His Grace*. As God is not cognizable to the self's objective consciousness, He is *achit* ; and as He is experienced by the self through His Grace in *advaita* or inseparable state, He is *sat*. So, in His absolute nature, God is *Chit Sat* or *Siva Sat*. Here the word *Siva* means *chit*. This is briefly the content of the sixth sutra.²⁶ For the benefit of those of you who wish to remember the idea, I shall give the translation of the Sutra.

(If God's *svarupa* is not at all cognizable in any way, His *asat bhava* follows : if He is an object of the directed knowledge, then His insentiency follows. Hence the seers feel that He is cognized with His Grace, which position is neither the one nor the other of the two alternatives suggested at first.)

Now with this idea in mind of the absolute nature of *Para Brahman*, which is termed *Siva sat* for valid reasons, I request you to note how significant it is that the Supreme should be represented in the form of *Sivalinga*, which at once indicates that God is neither cognizable objectively nor non-cognizable. This apart, our mind always requires something

to concentrate on ; and at the same time, we should not allow the mind to have the impression that God is one among the various objects that we see in the world. Please note how this psychological need is fulfilled without causing violence to the philosophic need. We direct our mind to the Form Sivalinga and concentrate on it; and the Form which is formless (in the sense that it does not give any bodily shape) by its suggestion takes us to the region of the spiritual. As we have already seen, our scriptures direct us to think of Para Brahman as the primary cause behind the Physical life of the world ; and the Sivalinga does the same thing to us. The form of Sivalinga is a combination of *peetham* or seat, a three dimensional circle below, and lingam, a three dimensional straight line above. When these are written two dimensionally they take the form, (o—), (a circle followed by a straight line) which, in South India, we call *Pillaiyar Suzhi*, the symbol of Ganesha, the God personifying *pranava*. The circular form is called *Bindu*, and the form of the straight line or dandakaram is called *Nada*.

—From *Vatulagama*.

“Nada is linga ; and Bindu is Peetha, so it is said”

Nada is the stress, pressure or push, which is administered by God's Jnanasakthi (Consciousness-Force) to Kundalini or Suddha Maya, and Bindu the circular wavy motion generated in Kundalini. The combination of these two is at the root of cosmic creation. This truth our ancestors must have found out from *Yogi Pratyaksha*, for they ask us to see this and such other things in ourselves by Yogic practice. But this idea seems to conform to the latest tendency of modern physics, which resolves the whole material universe into two kinds of waves—‘ a kind which goes round and round in circles, and a kind which travels in straight lines.’*"

In actual worship, the seat or the circular peetham is transfigured by imagination so as to represent a lotus, whose

various parts indicate the various cosmological elements called *tatvas* that are postulated and enumerated in the system. For the present we may roughly take the *tatvas* to be the objects and vestures of the individual self, which aid the manifestation of and condition its consciousness so that the consciousness of the self issues forth in the form of various faculties. In Saiva Siddhanta these *tatvas* are 36 in number and are classified under three heads, the *atma tatvas*, the *vidya tatvas* and the *Siva tatvas*. *Atma tatvas* are 24 in number and they are almost the same as are enumerated in the Sankhya system, all being (geneological) products of *mulaprakriti*. Beyond these, seven *tatvas* are postulated as products of *Asuddhamaya*, which is subtler than *Prakriti*. These *tatvas* together form a vesture to the self and aid it to have its powers of cognition, will and action manifested in a general way so that it may have connection with the other external *tatvas* in the case of *Nirvikalpa* and *Savikalpa Pratyaksha Jnana* of the external objects, and objectify *Buddhi* itself and experience it as pleasure, pain or stupor in what is called *Svavedana Pratyaksha*. These are the *vidya tatvas*. The second mantra of the first adhyaya of *Svetasvatara* is cited and interpreted so as to indicate these *tatvas*. It means :

“It is to be considered (whether Brahman, the cause is) *Kala* (time), *Svabhavo* (*Kala*), *Niyati* (Destiny) *Yadricha* (*Raga*), *Bhuta* (*vidya*), *yonis* (*maya*), or *purusha* (the self equipped with these”.

Five other *tatvas* mentioned by *Brihat Jabala*. 4; 19, are *Siva*, *Shakti Sadakhya*, *Esvara* and (*Suddha*) *vidya*. They are called *Siva tatvas*. These are the modifications of *Suddha maya* and these impel or direct the other 31 *tatvas* in the same way as the nervous system directs and controls

* Sir James Jeans, the mysterious universe-page 68,

the muscular system in our organism. The Siva tatvas are directly acted on by God's Consciousness-Force.

The stalk and the outer petals of the lotus are the thirty one lower tatvas, whereas the Sivatatvas constitute the eight inner petals which are white in colour and turned upward, and stamen, pistil and overy. These parts are to be meditated on in order and flowers placed on them, in worship. This part of the worship, which is called the puja of asana, is to remind us that God is all pervasive and is immanent in the world of tatvas through His Chit Shakti. At the same time, be it noted, He is above these tatvas, or tatvatita,

Now the Linga, which is the representation of Nada is transfigured by imagination so as to represent the *Vydyadeha* of God. Vidyadeha is that constituted by the five mantras indicated by Mrigendra sloka. The word 'mantra' is analysed into two elements expressing *Mananam* and *tranam* meaning respectively thinking and protecting. So the word primarily denotes Shiva-Shakti (the Consciousness-Force of Para Brahman), which protects those that meditate on or think and worship it. By secondary application it is used to refer to the expressions or formulae that denote the various aspects of Shiva Shakti. The five mantras are :

1. Ishanamurdhaya namah
2. Tat purusha vaktraya namah
3. Aghora hridayaya Namah
4. Vamadeva Guhyaya Namah
5. Sadyo Jata murtaye Namah

These five mantras denote respectively the five aspects of Shiva-Shakti effecting the five cosmic functions, viz.,

Anugraha, Tirobhava, Samhara, Sthiti and Srishti and these five aspects are to be considered as the head, face, heart, the hidden parts of the body, and the whole form and other parts respectively of the Vidyadeha.

To these five are usually added the following six, called *Anga mantras* :

- (1) Hridayaya Namah
- (2) Shirase Namah
- (3) Shikhayai Namah
- (4) Kavachaya Namah
- (5) Netrebhyo Namah
- (6) Astraya Namah

These denote the qualities, Omniscience, Endless Bliss, Unhindered Intelligence, Independence, Immutable power or Grace and Omnipotence respectively. It must be noted that these qualities are not the manifestation of the one or the other of the three gunas, satva, rajas and tamas, which are the products of mulaprakriti ; nor are they of the nature of Asuddha maya or even of Suddha maya, the Kundalini. But these are of the nature of Grace or Pure Intelligence, that is, they are spiritual, or, are of the essence of the Para Brahman.

Here I have attempted to give the implication of the *Mantra Sarira* assigned to God in Saiva Siddhanta rather roughly. To know their full significance one should study the pertinent portions of the Jnana pada and Kriya Pada of the Agamas. But still, to indicate the need for such a specialized study, I give here the translation of the concluding sutras of the *pathilakshna parikshaPrakarna of Mrigendra*: The sutras explain the meaning of the five great mantras noted above as follows :—

1. “As the Lord is capable of controlling and obliging all living beings in all the ways, and as His Shakti is the

highest even as the head is the highest part of the body, He is denoted by the expression "*Ishana Murdha*" not that He has head."

2. "Since the Lord abides in, controls and directs the bodies of all the living beings, He is *Tat purusha*--the soul of them ; since He makes their *Jnana Shakti* manifest and protects them by removing their fear of birth and death He is *Vaktrah*. So He is *Tat purusha Vaktrakah*."

3. "The word *Hridayam* is a synonym for *Jnana* and this *Jnana* which is the form of Shiva is not frightful, but auspicious and propitious. Hence He is denoted by *Aghora Hridaya*. But still, since the *Asuddhadva* (i.e., *Asudha* *maya* and *mula prakriti*, which are His *Parigraha Shakti* which he directs) is frightful and hideous in nature, *Ghoratvam* or frightfulness is attributed to Him by secondary application.

4. "Of the four *Purusharthas*, the first three (*Dharma, artha and kama*) are called *vamam*, as they are of a lower order. The word *deva* indicates light (*Tejas*). *Guhya* means secret or hidden. As the light of grace makes the living beings experience the first three of the four *Purusharthas* while remaining hidden from their cognition, it is called *Vama deva Guhya*:

5. "The Lord creates organisms for the living beings in accordance with their *Karma* instantly by His will power. He also confers on yogins bodies of the nature of mantras, creating them instantly. Hence by the quickness of His creative activity, He is called *Sadyojata Murti* ; not that He has *murti* or form.

6. "In truth, the Lord has no body ; but since His *Shakti* (Consciousness Force) does the work of the body to Him, it is said to be His body. His *Shakti* is one ; but as the effects of its activity are many, the classification of it as *Vama* etc., is attributed to it by Great men."

SRI PANCHAKSHARA

(Lecture delivered on the 21st November, 1951 at B.H. U. with Swami Aghedananda (Dr. Fisher, M.A., Ph.D., Vienna), Honorary Professor of Philosophy of B.H.U., in the chair)

In Saiva Siddhanta, the expression 'Shivayanamah' is held to be the most sacred of all the names of the Supreme that are generally meditated on by the Hindus. This expression is being used for ages by the saintly seers as a succinct and all embracing formula giving the grand synthesis of Truth underlying our life here and hereafter. It embodies the whole system of Saiva Siddhanta philosophy in its essence. It is the *Mahavakya* of the *Mahavakyas*, if I may say so. Saint Umapathi Sivacharya says in one of his Tamil works, "All the scriptures, the Agamas, the Vedas and others are only expositions of the sacred five (letters), if we discern."*

There are different forms of this grand expression, varying in the arrangement of the letters, and they are construed in different ways so as to denote and suit the different stages of the spiritual attainment of the aspirant who treads the path of realization. It is the purpose of this my concluding lecture to expound the significance of this sacred name of the Lord in as brief a manner as possible.

As I have already said in my previous lectures, the centre round which our enquiry or philosophic discussion

* அருணாலும் ஆரணமும் அல்லாதும் அஞ்சின்
பொருணால் தெரியப் புகின்—

revolves is the individual conscious self, as it is this ego that is the subject of all experiences and the interpreter thereof. Hence no system of metaphysics can afford to lose sight of this entity. If you deny the existence of this principle, you deny the existence of the man who philosophises, and there can be no philosophy. Now this *self* is denoted by the letter 'ya' of the grand expression.

The question has often been asked who this conscious self is. The simplest form of answer is that it is a self evident reality, for it is yourself and you have only to realize it by studying your inner nature. Now, let us try to find an answer to the question, "Who am I?"

At first we are tempted to say, 'I am this organism, the physical body,' But on further consideration, it is seen that the organism is only a medium through which we contact the objective world and have experience of it. It is not our true self. For example, please consider, how you hear me now.

The sound waves caused by my speech move through the air and produce a certain impression on your ears. That impression causes a stimulation, which is carried as our physiologists say, by the auditory nerves to the brain cells. There again, a certain molecular change is produced. Now this molecular change causes the sensation of hearing. What is this sensation? It is an understanding or an interpretation of the vibrations that have been transmitted through the organism as described above. It is a translation of the molecular change produced in the brain. If so, who is the interpreter or the translator? It cannot be brain, for the brain is only the receiver on which the external vibrations leave a record of their impressions. It cannot be the vibration or the stimulation, for they are only forms of motion,

whereas sensation is a form of knowing ; nor can the interpreter be a temporary effect or product of these various forms of motion, for motion can produce only motion, not consciousness. Hence we are led to conclude that the interpreter or the knower of sensation is a conscious self, different from the organism, at whose door of consciousness external vibrations knock, and awaken him and make him aware of their presence. Thus, by reflecting on our internal nature or subjective side, we realize the existence of the conscious self, which is the knower of all experiences.

Now let us listen to Meykandar, who, too, makes us realize the same truth by a different psychological approach. He says. "your very denial of the existence of the conscious self proves its existence :—“உளது இலதென்றலின் ஆன்மா”, 3rd Sutra.*

A person who seeks to find out the conscious ego analyses his own physical and mental life and at last finds himself at a loss to know whether it is his physical body, the sense organs, the mind or a product of them all that cogitates. So he, naturally, concludes that, as the conscious ego cannot be identified with the one or the other of these, it simply does not exist. It is to such a person that Meykandar addresses himself in the above mentioned paradoxical statement. He explains his statement as follows :— While you know a thing and act, you identify yourself with the physical body, the sense organs, the mind and so on ; and when you begin to reflect on your own true nature, you, the conscious ego, dissociate yourself from them but linger in the form of consciousness asserting that there is no atman (self). Realize that consciousness that still remains asserting thus to be your own self ; you cannot deny the reality of

*c. f. The first argument of Descartes, 'I think, therefore, I am' (cogito, ergo sum)

this consciousness. If you deny, then you may as well be likened unto a man who says that he is dumb. You, who thus require to be awakened unto your own existence, are *pashu* (one that is bound), for you are in bondage. The adjuncts viz., the organism, the sense organs, the mind etc., which are the products of maya are different from you. for they aid you in your perception, cogitation and experience even as the lens aids a defective eye to see. So you are neither the one nor the other of the products of maya nor all of them together. Nor are you identical with the Parabrahman, which transcends maya, for it is self luminous not requiring to be enlightened through the products of maya.²⁷

From the above discussion, it follows that there are three distinct eternal realities, viz., (1) the Para-Brahman, which is pure Intelligence—whose characteristic it is to know without requiring to be aided and to make others know, (2) the individual conscious selves that know when caused and aided to know, and (3) the world of matter that cannot know even if aided. Of these three, the Para-Brahman is one (*Ekam*), immutable (*sat*), and immanent in the other two principles (*advaitam*) ; the individual selves are innumerable as they are found to have different experiences being clothed in different organisms in accordance with the different grades of their spiritual development ; and the world of matter is that which is found to be useful to the individual selves as their physical body, the various gross and subtle organs therein, the world in which they dwell and move about while attached to the bodies, and the various objects of experience in it. There is also a fourth principle corresponding to the defect of the defective eye in the example cited. It is called *mala*, whose existence may be proved as follows:-The conscious self is both self-conscious and conscious of objects, as is revealed by our self expressions such as 'I know this' and 'I

do this.' The first personal pronoun, *I*, in such expressions, shows the self-conscious nature of the self ; and the transitive verbs in them show the objective turn of its consciousness-force. But it is our common experience that we cannot direct ourselves inwards towards the subjective side of our existence. It is easy for us to objectify external things ; but when we turn inward and try to meditate on ourselves the position becomes difficult to be maintained. It is something like this:- Suppose we place an empty earthen pot on the surface of a sheet of water with its mouth downward, and push it in. The pot is buoyed up in spite of its weight, which must take it down. Similarly, we are buoyed up when we try to contemplate on ourselves ; i.e., we are directed objectward. Now the buoyancy in the example is due to the upward pressure of water. So also there should be some principle to turn the self's consciousness force objectward and impel it towards the objective world, for it is the innate characteristic of the self to be self-conscious. This extraneous principle is the mala (impurity). It is the evil principle that has a screening influence on the self's consciousness-force, which by its very nature must be eternal and all pervasive. The finite manifestation of our consciousness limited by the ideas of space and time is due to this principle.²⁸

Standard works on Saiva Siddhanta hold and maintain that it is neither the one nor the other of the various things that are held by the other schools of thought to be the cause for the limitation imposed on the self's consciousness-force. They are illusory knowledge, Absence of Jnana, Tamasa Guna, Avidya, Maya, Karma, Siva Shakti etc. The mala is different from all these ; and it is not a quality of the self. But it is an all pervasive and everlasting entity that shrouds and screens the self's consciousness. This principle, which deadens and imposes a limitation on our nature is denoted by the letter 'ma,' in the grand expression.

The letter 'si' denotes the Supreme Being that is the self of the selves and the primary efficient cause of all the phenomenal world 'va' denotes the consciousness-force or the Chit Shakti of the Parabrahman, which is both His quality and swarupa, even as light or luminosity is both the quality and Swarupa of the sun. The Chit Shakti or the Grace of the Para Brahman undertakes the cosmic functions in order to loosen the clutches of the evil principle on the individual self. The individual selves are actuated both from within and from without by the Parabrahman with His Chit Shakti as His *karana* so that the individual selves are subject to the five cosmic functions explained in my second lecture.

When we think of the Supreme as being the author of these five functions, i.e., when we conceive of Him as related to the world of matter and sentient beings, He is called *Pati* (one who protects) and His Shakti is called *Tirodana Shakti*. When He is considered with respect to His absolute nature, He is called Shiva and His Chit Shakti is called Grace (திருவருள்). Now in the grand expression, the letters 'si' and 'va' express the Parabrahman and His Grace as they are considered absolutely without being related to the five cosmic functions. The letter 'na' denotes the Lord's Shakti as being instrumental for the five cosmic functions.

Now let us proceed to consider the integrated or synthetic view of life which is signified by the grand expression, 'Sivayanamah'. The three philosophic categories recognized in Saiva Siddhanta are Pati, Pasu and Pasa. Of the three, Pati, though unquestionably one, has to be conceived of as having two aspects, one the *Siva aspect* in which He is considered absolutely as being self-luminous, and the other the *Sakti aspect* in which He is related to Pasu and Pasa and is considered to direct and control them. Pasa is of two

kinds, one the *Sahajamala* or the *anava*, which is also called the *mulamala*, and the other the *aqandukamalas* viz., *maya* and *karma* (i.e. Nature and her inexorable laws). The *Pasu* has two states, one the state of bondage which has no beginning, but has an end ; and the other state of release, which has a definite beginning, but no end.

The conscious self or *Pasu*, 'ya' is beginninglessly shrouded in the *mula mala*, 'ma', and God, 'Siva' in view of the emancipation of the self, associates it with Nature and subjects it to His five fold operations, 'na'.

The self being under the influence of the *mula mala* gets itself entangled in the fascinations of Nature and is moving in *samsara chakra*, the orbit which is the resultant of the two forces and which certainly shrinks up towards God' (Siva), for the forces of the *mulamala* are becoming weakened by degrees, whereas the Gracious influence of God continually acts without impairment.

Finally when the forces of the *mala* become completely effectless on the self, the self is in a position to realize the ever present *Grace*, 'va', within and without, which realization is granted it by God, who is an embodiment of love, and compassion. Now, with the eye of grace (va), the self (ya) realizes God (si) and experiences endless Bliss, which is the essence of Siva, the Life, Light and Love.

In the Grand Expression (*Sivayanama*), two letters (na and ma) are one side : and two others (si and va) are on the other ; the letter (ya) is in the middle. The significance of this is expressed by Saint Umapathi Sivacharya as follows :—

“The Lord's manifestation in nature (*Una natana*) is on one side, and His Divine manifestation (*Jnana natana*) is on the other , look for the self in the middle.”

The source of Truth has two sides, the objective side and the subjective. The study of the objective side or the objective world is made by science and it brings us nearer to one aspect of the reality of Truth. Scientific researches begin upon sense perceptions, continue on them and depend upon them. By scientific inference the scientists have come to the conclusion that all the variety of the objective phenomena has been produced by the process of evolution from one homogeneous mass and that the simple fundamental entity which may take many forms, matter and radiation in particular, is conserved through all changes. This accords with the view held in Saiva Siddhanta of maya, the substantial cause of the known world. But the scientists refuse to go beyond. There has arisen a class of scientists like Sir Arthur Eddington and Sir James Jeans in modern times, who possess what may be termed scientific imagination, and they say that the phenomenal universe indicates an initiating consciousness-force and an intention behind it. These, in the language of the Grand expression, have a glimpse of the significance of na. They have not thought of ma which they are shrouded in, and the effect of 'na' on 'ma'.

There are others who hold that all knowledge derived through sense perception from the practical affairs of life cannot be admitted to have permanent value for the reason that it is knowledge of individual things passing every moment out of existence and that only knowledge acquired through direct intuitive perception of a thing abstract and ever-existing should be accepted as true and valuable.

According to them, the knower, the self in us, is the knower of the universe and is the same in all living creatures; the individual knowers are parts of the cosmic knower and the sum total of the conscious selves is God. This is a fanciful theory just brought in to maintain a particular interpretation of certain texts of the Upanishads without any regard to the logical needs of consistency.

Now, with respect to the organs of knowledge, Saiva Siddhanta says that the instrument of knowledge is the self's consciousness-force, which always requires an aid with which alone it can measure things. In the state of bondage such aids are the *pratyaksha* (i. e., the sense organs, the *antahkaranas* and the *vidya tatvas*), *anumana* (inference) and *Agama* (scripture). But these aids are of the nature of the objective world; they are limited and subject to change. Hence the self's cognition with such aids is called *pasa Jnana* (consciousness of the objects). All things that are objectified with this *pasa jnana* are *asat* (subject to change). So *pasa jnana* or objective consciousness cannot bring us to the whole truth.

The self that discriminates itself from all its adjuncts such as the body, the sense organs, the mind, the intellect and so on, gets freed from *Pasa* and finds, no doubt, its true nature as illumined by the Lord's Grace.

An illustration will make my idea clearer: Suppose a crystal is placed near a flower. The crystal catches the colour of the flower and shines in it. Even here it is the sun's light that has enabled the crystal to possess and shine in the colour of the flower. This colour is not of the true nature of the crystal. So also the objective consciousness of the self which is coloured by the nature of the *pasa* is not its true nature.

Suppose the crystal is removed away from the flower. Now the crystal is seen to shine. Here, too, we should understand that the crystal shines because of the light of the sun ; so also the Conscious self which has dissociated itself from *pasa* or its adjuncts, is certainly in the lap of the Lord's Grace and so it should realize that the all pervasive and all knowing nature that dawns upon it at that moment is due to its conjunction with the Supreme. But generally it is not realized and there is a self-assertion on the part of such selves that they are Brahman. This *Aham Brahma Jnana* (the consciousness of the form, 'I am Brahman') is caused by the lingering traces of the evil principle and it is termed in Saiva Siddhanta as *Pasu Jnana*. This is perhaps what is referred to by the fanciful theories by their 'direct intuitive perception'. Beyond this experience, the self must realize that it has no existence independent of the Lord's Grace and no action other than that of the Lord. It is only then that the ray of supreme Bliss (*Suka Prabha*) is experienced. At this stage the Grace of the Lord leads the self's consciousness-force to the Lord and shows the Lord to the self, even as the eye that has been seeing things other than the sun with the sun's light turns towards the sun and sees it through its own light. This consciousness of the self which is aided by the Lord's Grace, 'va' is called *Siva Jnana*. Here the egoism or the individuality of the self finds an end to itself ; it dissolves, so to say, in the grace of the Supreme.

Hence the ninth sutra says :— "Realize the Supreme, who transcends both *Pasu Jnana* and *Pasa Jnana*, within you with the eye of Grace (*Siva Jnana*) ; if you regard the world of tattvas and their products as being impermanent and worthless like a mirage, you get detached from it and there will appear within you the Lord's Grace even as the cool shade in an oasis for a man who has walked the sandy desert

under the burning sun. Now, to remain steadfast under the shade of the Lord's feet without being distracted by the world, meditate on the sacred letters five as enjoined. ²²

Now I have only to point out that when Lord Krishna said,

"Some by meditation behold the Self (the paramatman) in the self by the Self (the Grace of the paramatman)" Gita—18, 25. he meant only what is given by the first Part of the above sutra, and that the form of Sri Panchakshara referred to is Siva ya, as the principles of *mala* and *pasa Jnana* must be left out.

These three letters (si, va, ya convey the same meaning as the Mahavakyas. The letter (si) expresses the meaning of the word (That), the letter (ya) expresses the meaning of the word (Thou), and the letter (va) is expressive of the same meaning as the word (art) in the Mahavakya.

Now, Mr. President, Ladies and Gentlemen, it only remains for me to express my heartfelt thanks to one and all of you for the patient hearing you have given me. It is not my intention to carry conviction on each and every point that I gave expression to in my lectures, but my desire is only to draw your attention to a system of philosophy that has its own specific interpretation to offer to Vedanta and to make you interested in the study of that system. If at least some of you have been influenced by my lectures to take to the study of Saiva Siddhanta, I think that my mission has been amply fulfilled. I thank the learned Professors who have presided over the meetings and conducted them in an atmosphere of friendly co-operation and exchange of ideas and the University authorities that have arranged the meetings so as to suit the convenience of all.

I express my deep debt of gratitude to the donor of this lectureship who by endowing this and such other lectureships is serving the cause of true religion and learning. I also thank the authorities of the Annamalai University for having nominated me as the lecturer this year. Once again I thank one and all of you.

THE NATURE OF THE SELF IN THE LIGHT OF SAIVA SIDDHANTA

(Lecture delivered on 22-11-52, at Allahabad University, with Professor A. C. Mukerji, M. A., Head of the Philosophy department of the University in the chair)

(Some by meditation behold the Self in the self by the Self)
(—Bhagavad-gita-18-25)

“ஒருமேவ தாந்தமென்றுச்சியிற் பழுத்த
ஆரா வின் ப அருங்கனி பிழிந்து
சாரங் கொண்ட சைவசித் தாந்தத்
தேனழு தருந்தினர் சிலரே ”

(It is only very few that have experienced the ambrosia-like sweet essence, Saiva Siddhanta, of the fruit ripened at the top, Vedanta, of the tree of veda)—Saint Kumara Gurupara.

MR. PRESIDENT AND GENTLEMEN,

It gives me very great pleasure to be in your midst this evening and have a talk with you on the principles of Saiva Siddhanta. In our parts of the country, Saiva Siddhanta is the most popular and the most influential of all the various phases of the Hindu religious philosophy. In fact, it is the very core of the cultural and religious life in South India and it is the golden string that runs through every branch of Tamil literature and art. We, the saivites of the

south, also hold that the principles of this phase of philosophy are the very essence of all that can be described as best in the ancient Sanskrit lore. Hence I feel it a unique privilege afforded me to address you on this subject. Let me first of all thank His Holiness Sri la sri Arulnandi Tambiran Swamigal of the Khasi mutt to whose benevolent, thoughtful and wise endowment I owe this unique opportunity.

In Saiva Siddhanta, three eternal, real categories are recognized, maintained and studied. They are (1) *Pati*, the supreme being, (2) *Pasu*, the countless individual conscious selves which are in bondage, and (3) *Pasa*, the bondage. Of the three categories, the middle one, *pasu*, merits our foremost and careful attention in as much as it is the knower of the other two. The individual self is the person who studies the categories; so, without understanding correctly his own true nature, how can he hope to understand the true nature of the two others? ³⁰

Let us start with our empirical knowledge of self and then try to examine its nature more closely with exactness. Psychologists use a term, *mind*, to contradistinguish our mental life from our physical one. What do they say about the mind? 'Mind is analysed into *feelings*, *will* and *intellect*. These are a trinity in unity. They are characteristic in their several manifestations and yet they are so dependent among themselves that no one can subsist alone. Neither *will* nor *intellect* can be present in the absence of feeling and feeling manifested in its completeness carries with it the germ of the other two. The ultimate analysis of a feeling is either a pleasure or a pain, and so volition or thought cannot in any sense be confounded with feeling. Without the acquisition of feelings, no volition or thought could arise first, and feelings are primarily derived through the sensory organs and centres.'

Now in this analysis, it must be noted, no distinction is drawn between a feeling and a consciousness of it, a volition and a consciousness of it, a reasoning and the consciousness of it. But in Hindu Philosophy, they are distinguished. A mere feeling or willing or thinking is separated from the consciousness of such functions, and the pure consciousness is taken as the *self* or the *conscious ego*. The rest are classed with the body and the world as *nonself*. That is, *self is what lies at the basis of one's mental life, or it is the consciousness of its own manifestation*. or, in other words *its distinguishing feature is self-consciousness*. This, then, is our working knowledge or empirical idea of self- It is in keeping with the expression *atman* used to denote it. The Sanskrit word (*atman*) means *self* and it may be mentioned here that the famous Sivajnana swamigal, the commentator of *Sivajnana bodha sutras* speaks of *Atma chaitanya* as that which stands for 'I' in all our reflective knowledge such as 'I see the book' (நான் என்னும் உணர்வுக்கு விடயமாகிய ஆன்மசைதன்னியம்).

Before I proceed further, I wish to say a few words about the tiny but great Tamil work called '*Sivajnana Bodham*', which has swayed, for the past seven hundred years or so, and is still swaying the minds of philosophic thinkers and mystics of the South, guiding them in the understanding of the theory, practice and ideal of true religious life. The magnificent Tamil work, *Siva Jnana Siddhiyar*, to the spread of whose message this laudable lectureship has been instituted, is an elaborate and comprehensive commentary in verses on its primary, *Sivajnana Bodham*. *Sivajnana Bodham* is in the form of 12 sutras of 41 lines in all. Each sutra formulates a fundamental philosophic truth from the point of view of Saiva Siddhanta, and the formulation is such as to imply two or more vital issues, arising from the

stand point of the other schools of thoughts, and the final decisions on them. Each of these issues forms the basis for a separate discussion and the discussion or dissertation that centres on a particular issue is called *Adhikarna*. There are on the whole 39 *adhikarnas*, and they include the world of philosophic thought in them. The Sutras and their *adhikarnas* are arranged and organized so as to follow one another in a logical sequence, just like standard propositions in a treatise on Demonstrative Geometry. The work, the shortest of all the religious or philosophic treatises now extant in the world, is a complete, organized whole, and it represents the quintessence of the mystic experience of the Hindu saints and seers. By relating philosophy and mystic experience to life, it furnishes a logical foundation for true religious practice. Now it is this work and its secondary *Sivajnana Siddhiar* that are mainly to guide us in our quest after the true nature of the Individual self.

The proof for existence and the relative and absolute characteristics (*pramana* and *tatashta* and *svarupa lakshanas*) of the individual self are respectively given in the third, fourth and seventh sutras. Of these, the third sutra may be translated as follows:--

"Since you say that self is nonexistent, since you feel and say that the physical body is yours, since you experience all the five sensations, since you recollect but confusedly your dream experiences, since you have neither experience nor movement in sleep, since you do know but being caused to know, there exists a *self* in the machine-like body, constituted by the products of maya"³¹.

The sutra formulates a disjunctive proposition involving seven points at issue and indicates reasons for the refutation

or rejection of the *prima facie* claims in all of them. The rejected alternatives are (1) that self is nonexistent, (2) that it is none other than the physical body, (3) that it is only the five sense organs, (4) that it is the subtle body (*sukshma sarira*), (5) that it is the *prana* *vayu* (the respiratory organ or its centre), (6) that it is *Para Brahman*, and (7) that it is the physical and *psychical* equipment of the body viewed as a whole. There is one more alternative which has a *prima facie* claim for consideration, viz, that the self is none other than the *antahka ranas*, that is the internal faculties of mind, intellect etc., and this is taken as an issue, considered and refuted in the next sutra.

Now, it is neither possible nor desirable at this hour that I should go deep into all the points mentioned above. But as the discussion centring on the first issue implies in a way the essence of the sutra, I shall deal with it briefly :

The proposition is stated in a paradoxical form, viz., 'This self exists since you say, 'no.'—உளது இலதென் றலின் ஆன்மா.

The explanation is as follows :— Those that deny the existence of the self will do so only after some thought or reflection. They will examine whether the body is the self, or whether the five sense organs are the self or whether the internal faculties are the self and so on., until at last they determine that there is no self, as none of these things could be identified as the self. Now in this process of thought, there is an intelligent principle that determines, that forms the final conclusion, and makes the assertion that there is no self. The existence of this intelligent principle cannot be denied and this shall be known to be the self. A denial of this intelligent principle is like one saying that one's mother is a sterile woman.

Now let us go a little deeper into the question:—We have the following experience: I feel and say, 'I am a tall man; I went to Benares; I do this; and so on.' In these cases, it is only the physical body that is represented by 'I'. At the same time, I have the experience, and, consequently, am led to say, 'This is *my* body. In this case, 'I' am something other than the body. The body is an object possessed by me. Similarly, when I perceive an object, I am one with the sense organ concerned. But suppose I see a mango, go near it, smell it, and finally taste of it. The reflective knowledge of this direct experience is of the form 'I saw the fruit, then touched it, and then smelt it, and finally ate of it and found it very sweet.' In this case, the 'I' cannot denote the individual sense organs or even the various sensory centres of the brain, for one organ cannot do the function of the other, nor one centre cause the sensation caused by the other, Eye can see but can not feel or smell or taste; nose can smell; but it cannot see or feel or taste, and so on. But the content of the reflective knowledge is that all these experiences or sensations have occurred to *ME*, the same subject denoted by 'I'. Hence, this subjective reflection or introspection leads us to see that we, the conscious selves, see with (or through) the eye, smell with the nose, hear with the ear and taste with the tongue. Hence we are different from the sense organs or even the different brain centres. But still we identify ourselves with the physical and psychical adjuncts that form part of our existence here. Hence Sri Meykandar, the author of Sivajnana bodham, speaks to us thus in his explanatory note to the first adhikarna of the third sutra: 'There is some thing that identifies itself with the body, sense organs and others that go to constitute your physical and mental life; and this something, when you begin to know yourself, separates itself from them and remains in the form of Sukshma panchakshara or vyashti

pranava. Know it to be yourself. The physical body, the sense organs and others are adjuncts that aid you to have sense perceptions and experiences, even as the lens prescribed by the doctor aids the defective eye to see things. So you are not one of them, i.e., you are not maya or its evolved products. Nor are you the Para Brahman, for it is *Tatpara*, i.e., it is an intelligent principle (chaitanya) that transcends the realm of maya having no need of it for its manifestation as you do'.

It must be pointed out, in this connection, that the term *maya* is used in this school of thought exactly in the same sense in which it occurs in the *Svetasvatara upanishat*. It is used to denote the substratum of all the material world or the primordial cause of matter and all its products. It is not used in the sense of deceptive phenomenon. Meykandar holds that from sheer emptiness no phenomenon of any real kind can take its rise (இல்லதற்குத் தோற்றமின்மையின் உலகு உள்ளது), and the reality of the phenomenal world, according to him-mark the word, *reality* not *permanence*-consists in the consistency of the practical consequences of an object i.e. the sensations, immediate or remote, we are conceivably to expect from it, and the conduct we have to prepare with respect to it.

Before I leave the consideration of the content of this sutra, I wish to observe that the propositions, two to six, with the reasons indicated in them as deciding factors, are related respectively to the five states of consciousness, viz, the waking state, the dreaming state, the state of sleep in which we have a vague awareness of a kind of pleasure and the duration of the state, the state of sound sleep in which there is no such awareness, and the state when even the respiration is in suspension. These states are respectively called *Jagrata*, *Swapna*, *Sushupti*, *Turiya*. and *Tuiiyatita*.

The conclusions arrived at in the adhikarnas two to six are based on the happenings in these five states respectively and these states are common experiences of daily occurrence to everybody. The cause for these different states in our consciousness is discussed in the fourth sutra.

Another point I wish to observe here is that in this school of thought two intelligent principles, differing in their essential characteristics, are recognized and maintained corresponding to the two birds in the same tree, mentioned in the Rgveda and in the Mundakopanishat. One is the Supreme Being (*Siva chaitanyam*) and the other is the individual self (*atma chaitanyam*). The word *Atma* is used in the upanishads to refer to both of them. Hence the sixth adhikarana refutes the theory that maintains that both are identical. According to the theory of the Brahma vadins, there is only one intelligent principle, for a recognition of two intelligent principles is attended with the fallacy of excessiveness (*Gaurava dosha*). This objection is overruled for the following reasons by Meykandar : Parabrahman is self luminous and its consciousness-force or intelligence is unhindered and unclouded. But in the case of the individual selves, their consciousness is clouded and hindered. In the fifth state, *turiyatita*, the conscious self is in complete darkness and in other states it is enlightened by the activity of the adjuncts, physical and psychical, that constitute its body, to a limited extent. This noncognition and the limited enlightenment cannot be attributed to the Para Brahman which is ever luminous. But if it is said that Para brahman is bound by avidya and hence it has the need of the adjuncts for the manifestation of its consciousness, the reply is that it is no Parabrahman ; and even if it is held to be Parabrahman, it is in need of the help of another Parabrahman which has no such blemishes. It is also pointed out that

the individual self even when in conjunction with the active principles of the *tattvas* does not cognize things uniformly. While cognizing one thing, it forgets all others ; while re-cognizing a thing it fails to recall exactly the previous cognition. These defects can never be attributed to the Parabrahman. In short, the individual self is ever in need of a lighter (*vyanjaka*) for its cognition. To perceive objects it is in need of the sense organs ; to know the worldly things in their proper relation to it and to know the contents of the scriptures it requires a preceptor. To have self realization it is in dire need of scripture and a spiritual master. Hence such a self that knows but being caused and helped to know cannot be the same as the Parabrahman that is conscious correctly of all things at all times uniformly without any need of lighters.

The oft quoted text from Brahadaranyaka viz.. (By what can he know that by which he knows all this ?) only reinforces the idea of the existence of two different intelligent principles, for the question pre-supposes the existence of the individual self that knows all this, being caused to know, and the Supreme Self that induces the former to know and transcends the realm of its objective consciousness. The answer to the question is that he knows through the grace or consciousness-force of the supreme and this answer is found in the quotation from the Bhagavad-gita given at the beginning of this lecture.

Now let us go to the fourth sutra, which leads us into a closer and more detailed study of our mental life, its nature and constitution, and thus brings us nearer to the real nature of the self. The sutra may be translated thus :—

‘The self is not one of the internal organs (*antahkaranas*), but still as it lost its power of cognition, being shrouded in the inherent dirt (*sahaja mala*), it associated with

them. In conjunction with them, like a king who is advised by his ministers, it is subject to changing conditions, viz., the five states of consciousness.'

The internal organs referred to in the sutra are four in number. They are *Manas*, *Buddhi*, *Ahankara*, and *Chitta* (mind, intellect, will and thought). We conceive of these elements or faculties as having certain characteristic functions or manifestations. *Manas* considers, doubts and conceives; *buddhi* determines or judges; *ahankara* wills; *chitta* thinks and retains. These functions or manifestations are objective in nature, i.e., they are directed towards the external objects. So the internal organs are said to be *Paraprakasa*, expressive objectively; they are not *svaprakasa*, expressive subjectively, i.e., they do not and cannot reflect subjectively. But as the self is *svaprakasa* as well as *paraprakasa*, it cannot be taken to be one of them. It is an entity different from them. The mind or *manas* considers, but does not think that it considers; the intellect or *buddhi* judges a certain sense-perception to be such and such, but it does not reflect that it judges; the will or *ahankara* wills, but it does not think that it wills; and so on. In the case of the self, it is self-conscious, it reflects that it cognizes, wills, judges and so on. Hence the first part of the sutra states that the self is not one of the internal organs.

Here let me briefly indicate how Saiva Siddhanta analyses the psychological process that occurs in the case of sense perception and conception of things. Perception or *pratyaksha* may be analysed into three parts, sense perception, mental perception and experience. These are termed in Sanskrit *Indriyapratyaksha*, *manasa pratyaksha* and *svavedana pratyaksha* respectively. When we perceive a person or an object through one of the senses, what happens is a particular stimulus impresses our mind and the mind

reacts. The impression is received by *chitta*, a part of the mind. Our first reaction is to be aware of the existence of the external object. *This reaction or the interpretation of impression* in the form, *Here is the object*, without any discrimination or differentiation as to the nature of the object, is the sense-perception or *Indriya pratyaksha*. The knowledge acquired of the object is only an undifferentiated whole, without the details being cognized. Hence this is also called *Nirvikalpa pratyaksha* i.e., undiscriminated perception. Hereafter a chain of psychological processes starts. *Chitta*, which has received the impression, retains it and enquires what it is i.e., tries to relate it to the ideas or mental images or concepts that have been already formed and stored up in the mind. Now the *manas*, another form or modification of the mind, takes it up and does *sankalpa* or *vikalpa*, i.e., equates it to all possible concepts, and ends in doubt. Then *ahankara* comes into play; it wills to determine the real identity of the object. Sometimes this will power is weak and the sense-perception ends there, without affecting the self. If the will-power is strong, *buddhi* or intellect acts, and judges (or determines) the object to be such and such. The judgement is of the nature of a predication with respect to the object perceived by means of sense-perception. ³² The object may be predicated with respect to (1) its name, (2) its species, (3) its quality, (4) its movement or (5) anything that may be an adjunct to it. The illustrations for these various forms are respectively (1) This is Atreya, (2) He is an Indian, (3) He is tall, (4) He walks away from me and (5) He has a book. In these cases, the object is perceived with discrimination; we discriminate the object from others by means of the five attributes mentioned above. The content of the knowledge has the object and the attributes differentiated. Hence this perception is called

Savikalpa pratyaksha. The process is wholly mental ; it starts from the reaction of *chitta* (a form of *manas* itself) and ends with the reaction of the *buddhi*. Hence the perception is termed *manasa pratyaksha* or mental perception. Note that sense perception and *nirvikalpa pratyaksha* are one and the same ; and the mental perception and *savikalpa pratyaksha* are one and the same.

Here, in explaining the nature of these two perceptions, I am thinking aloud and using words so that they may fall on your ears, reach your minds and produce the same thoughts there as arise in my mind. My words carry my thoughts and convey them to your minds, for we think in words. But we do not live in them. In actual perception, besides these manifestations, something more happens. As the internal organ *buddhi* grasps the characteristics of the stimulus that has come from an external object and determines it, a change comes about it. It becomes modified. The modification corresponds to the particular manifestation of the object at the time of perception. According to Hindu philosophy all things are of the forms of the three qualities, *satva*, *rajas* and *tamas*, or, in other words, these three qualities are the constituents of everything and they are the causes respectively of harmony or purity, great activity or disharmony, and inactivity or darkness in them. At a given time one of these will be predominant while the others remain in a subdued form in a particular thing. So *Buddhi*, while judging or determining a particular object to be of a particular nature, becomes modified into that quality (or *guna*) which is predominant in that object. And the *buddhi*, thus modified into *satva* or *rajas* or *tamas* according to the circumstances, is contacted by the *purusha*, the individual self, and the result is that the individual self has the experience of pleasure, pain or gloom respectively. This experience,

which is only a form of direct perception or cognition by the individual self of the modified buddhi, is called the *svavedana pratyaksha*. Hence it will be clear now how the individual self is affected by external objects through the senses and internal organs and is subject to the worldly experience which may be broadly classified under pleasure, pain and gloom or insensibility. The whole process starts from the external object giving rise to sense perception and mental perception in succession, and ends with experience or *Svavedana pratyaksha*. Sri Meykandar compares this process to the rising of waves in succession, one causing the rise of the next one and the final one reaching the shore or the bank. Here we must understand that purusha or the individual self is different from the internal organs, even as the internal organs are different from the sense organs and the sense organs from the external objects. ³³

At this stage, a very interesting information is furnished by this school of thought. As I referred to already, we think in words. The words need not be uttered. Whenever we utter words, our intention is to convey our thoughts to others. This form of speech is called *Vaikari vak* or the gross form of speech. There are subtler forms. When we see an object, an image of it is formed in our mind : this is an idea. But when we know a particular object to be such and such, the mental process may be called *ideation*, ³⁵ This *ideation* is always in language form and without this ideation no *savikalpa Jñana* is possible. So *vak* or speech in its various conditions (five viz., *ati Sukshma*, *Sukshma*, *pashyanti*, *madhyama* and *vaikari*) is at the root of our *savikalpagnana*. So it is said that these *vaks* in the form of the *pranava kalas* induce or impel the internal organs or faculties and enable us to have *savikalpa pratyaksha*. Thus the letter (a) impels *ahankara*, (u) impels *buddhi*, (m) impels *manas*, *bindu* impels

chitta and *nada* impels *purusha*. *Nada* is the cosmic stress or impulse, *bindu* is the wavy motion that is generated, and the letters *a*, *u*, *m* are respectively the plan, process and perfection (i.e., origin, sustenance and end) of the world of speech or ideation. These five *kalas* in their integrated form become *Om*. It is in the form of these five *kalas* that the individual self is recognized by means of introspection. Sri Meykandar already indicated this in the first adhikarana of the third sutra.³⁵

So far we have been led by means of a subjective study of our own existence to recognize or realise our *self* to be the self-conscious principle in us.

The five *kalas* referred to above with respect to our life, viz., *nada*, *bindu*, (*m*), (*u*) and (*a*) are each successively the effected form of its immediate predecessor and are also the forms respectively of the five *vaks*, viz., *para* (or *atisukshma*), *Sukshma*, *pashyanti*, *maddhyama* and *vaiikari*. In their integrated form they become (*om*), *pranava*, the primary cause of the whole world of speech. The five *kalas* are meditated on by siva yogins in the form of *prasadas*, twelve or sixteen in number. *Ajapa* is only a modification of *pranava* and it controls *pranavayu* (or respiration) by alternately holding it and releasing it. When the *pranavayu* is held up, we think or cognize, and when released, we sink into forgetfulness. Thus we have every moment cogitation and forgetfulness alternating due to the action of *ajapa*. It is said that at the root of all our action, physical or mental, there is the impelling force of the five *pranava* *kalas* mentioned above and they form the most powerful bondage to us and it is most difficult for us to disengage from them and realize our true nature as distinguished from them. One who does so attains *paramoksha*.

The five conditions or states of our consciousness are due to our contact with the organs, both external and internal, and separation from one or more of them or all of them.

Now the question naturally arises, why such a self which is self-conscious and objective conscious (i. e., *svaprakasa* and *paraprakasa*) should seek the aid of the internal organs, or why should it cognize and experience the worldly objects only in conjunction with the internal organs which are different from it? There is also another question, why should such an *atman*, which is *Vibhu* (all pervasive), as the word *atman* itself means, be conditioned or limited to the organism and subject to the changes as indicated in the various states of consciousness, waking, dreaming, sleeping etc. The answer is that it is enshrouded in *mala* or spiritual darkness which hides its consciousness completely. Now that the inherent impurity or *mala* hides or screens the self's consciousness-force (*atma chit-shakti* or the *dharma bhuta jnana* of the self, to use the term used by Sri Ramanuja), the self fails to cognize things without being in conjunction with the products of *maya* viz., the organism and the external and internal organs. For the same reason, the individual self is subject to five states of consciousness.

All schools of philosophic thought seem to recognise in one way or other the effect of this evil principle or spiritual darkness which exercises a deadening and tempting power on the conscious self and limits it and makes it finite. But they attribute the effects to various other causes such as *maya*, absence of *jnana*, *avidya*, and so on. *Saiva Siddhanta* distinguishes the evil principle from all those things, and postulates its existence as a separate entity. It is not possible for me to enter into a detailed discussion of the various aspects of the subject. But I wish to point out that it is not

maya or any of its products. *Maya*, far from darkening our consciousness, enlightens it, for is it not a matter of common experience that we are gaining knowledge, dispelling our ignorance by degrees, by our contact and interaction with the worldly objects through the organism? Meykandar says, "But for our life in the organism (with all its physical and psychical equipments) of maya, which like the lamp-light serves to enlighten the understanding of the self, the self can know nothing, for just as a piece of wood hides heat energy within itself in such a way that heat becomes indistinguishable from it and seems nonexistent, so the evil principle envelops the self from eternity in such a way that it becomes indistinguishable from it." ³⁶ The philosophic principles that are being expounded now are not the outcome of of fanciful theories or the intellectual feats of mediaeval theology. Of course they are founded on scripture. But still they are mostly easily deducible from common observation of life.

Independently of the form of life that is going on in intimate union with the organic body and all its organs, external and internal, on this earth amidst all its objects, the self can not awaken to its own reality, nor can it attain to a knowledge of itself and its environment, nor can it escape from the trammels of ignorance, evil and sin. The conscious self is neither maya, nor any of their products, nor even a function of them. But still it is in an intimate union with the products of maya. Why this intimacy between the two is thus explained from a practical point of view, showing the purpose of the intimacy to be enlightenment to the individual self which lies immersed in mental gloom. Observe the life of an individual from the time of his birth. At the time of its birth the child practically knows nothing; it only feels the pinch of hunger and cries. The mother nurses it, and it goes to sleep. But the child is not allowed

to sleep away all the time. Soon hunger and thirst tap the child and bring it back to consciousness and activity. Thus as time passes, the child grows not only physically but mentally and spiritually also and gets to know more and more of the environment and of its own physical and mental nature. So, by observation and reasoning, we may Postulate three principles coexisting in inseparable union. One is the individual mind or the conscious self, the other a darkening, deadening and limiting cause, and the third the organism with all the complexity. These are then the *pasu* (the conscious ego), *malam* (egoism or *pasutvam*) and *maya* respectively. Here it must be observed that ignorance is an undeniable factor in the constitution of our mental life, it is not our prevailing condition, for side by side there is our intelligence aspiring to overcome it with the assistance of *maya* under the guidance of the Supreme Intelligence.

Even as the external force is what is at the root of all changes in motion of the objects, so also the Consciousness-Force (the *chit shakti* of the Supreme Being) is at the root of the changing conditions of the states of consciousness. The individual selves are in bondage, being under the deadening and limiting influence of the *Sahaja Mala*; so they cannot by themselves, for the sake of setting themselves free from its influence, create and get the organism and the surroundings. Nor can *maya*, being devoid of intelligence and the consequent voluntary movements, plan, originate, execute and give them to the selves. All original movements must have been produced from an intelligent cause. Hence a Supreme Being of ever resplendent intelligence follows. Supreme Being creates or moulds the organism, the organs of it, the world and its objects (*Tanu, Karana, bhuvana, bhoga*) from *maya* according to the nature of the karma of the individual selves. Hence *maya* is the first or the

substantial cause of the cosmic creation; the Consciousness-Force of the Supreme Being and the karma of the selves directed by it are the instrumental cause; and the Supreme Being is the efficient cause. *Maya* being insentient can reap no benefit from its evolution and the Supreme Being has no need for any benefit as it is perfect. So, by elimination, it follows that the beneficiary is the individual conscious self, the purpose of the cosmic creation being the emancipation of the self from the fetters of the spiritual darkness called the *sahaja mala*. To bring home to our mind the logical need of these distinct principles for a correct and full interpretation of creation, the familiar analogy of a potter, the mud, his instrument and men who use the pots is generally given. Here, too, Saiva Siddhanta carefully distinguishes between the workings of a known efficient cause and an unknown efficient cause. The known efficient cause, the potter, sits apart from the material cause, mud, with his instruments of wheel and stick, and shapes the pot. But the Supreme, the invisible efficient cause, remains in intimate union with the substantial cause and the creation, within and without, motivating or inducing them to movement and action with His unconquerable and unfettered will power, which is called His *chit shakti* or Consciousness-Force. He is immanent and omnipresent in all, both sentient and insentient, while yet being distinct from them by virtue of his innate pristine qualities. This relation of Him with His creation and His beneficiaries is denoted by the word '*advaitam*' in the upanishads. The term *advaitam* or *advitiyam* signifies union not unity, inseparable togetherness as between the mover and the moved. (*preraka prerabya* or *Niyamaka nyamya relation*) and not identity. The term '*advaita*' used in Chandogya and in others cannot be taken to mean one or unity for the following reasons:—

i. If it is taken to mean one, the very mention of it implies another principle that signifies as one, for one need not think or signify oneself as one. ii. The prefix 'Na' before a numeral is used only in the sense of *samya* or *sadrisya*, as in *aneka*, not in the sense of *abhava* (complete absence) or others. iii. In the expression '*Ekamevadvitiam*' there are two words '*Ekam*' and '*advitiam*', and if the word '*advitiam*' also means '*Ekam*', then it makes the expression faulty by introducing redundancy, which the author would not at all have thought of introducing. iv. The meaning ONE when attributed to *advitiam* in no way helps the interpretation of the *Mahavakya* and so on.³⁷ The correct interpretation of the text is as follows:— The term '*Ekam*' means one, no doubt. It signifies the unity of Godhead. Thou that understandest thus when pointed out and shown art *pasu* (the bound self). Thou art bound and fettered by *pasa* (ties viz., *Mula mala*, *maya* and *Karma*) and so art called *pasu*.³⁸

Thou art finite, subject to births and deaths, misery and happiness, and all the opposites of the world. The Para-Brahman that is one is infinite and it remains untouched by them. Now as this Para-Brahman is immanent in all beings and is all pervasive, it is *advitiam*, i. e., is in inseparable union with all. In order that we may understand this immanence or all pervasiveness of the Supreme, we have to conceive it as two in one viz., *shiva* when thought of as self-luminous in Himself; and *shakti*, when thought of as pervading all in inseparable togetherness. *Shakti* is the consciousness-force (consciousness as force) of the Supreme Being and it is its quality and *svarupa*. The *chit shakti* or the consciousness-force of the Supreme Being is also called grace (கிருவருள்), for shakti is nothing but overwhelming love of the Lord that flows towards the

individual selves to emancipate them and enable them to have supreme bliss that is His.

The sense organs objectify their respective objects being impelled by the self's power of cognition ; but they cannot objectify the self. In the same way, the individual self perceives and objectifies things being impelled by the Supreme being, but, as it is under the influence of *mala*, it cannot leave its egoism and turn inward and perceive the Supreme, the source and the mainstay of its enlightenment. Egoism, which is the result of the self's conjunction with *mula mala*, turns the consciousness-force of the self objectward and the self has the three kinds of perception, as said ; before, and has the experience of pleasures and pains ; *Karma* is the substantial cause of the wordly pleasures and pains ; it causes the pleasures and pains. The products of *maya*, in the form of the organism, the organs in it, the world and the wordly objects, are instrumental in causing the experience. The *sahajamala* or *anava* in the form of egoism and egoistic tendencies is the efficient factor for the wordly experience. Hence *anavamala* is called *mulamala* for it is at the root of all the miseries. The other principles viz , *maya* and *karma* are only indirectly responsible for the self's bondage in the world. So all the three, *anava*, *maya* and *karma* are called collectively *pasa*. Of these three, *anava* is the inherent one to the self, as the husk to the rice and the verdigris to copper. Hence it is called *sahajamala* ; the other two are associated with the conscious self by the Supreme Self, so that it may get free from the clutches of *anava* and gain its full pristine spiritual stature. The influence of *maya* and *karma* on *anava* is a softening one, and so the power of *anava* gets weakened gradually. Hence the latter two, *maya* and *karma*, are called *agandukamalas* (those that have come later). The grace or the

consciousness-force of the Supreme Being, which thus connects the individual selves and the world of pleasures and pains, and works through the malas is called, in this respect and to this extent, *Tirodana shakti*) the power or force that hides). But all that it does is only for the good of the selves, is only a preparation of the individual selves for the reception of the Endless Bliss called *Bhuma* in the upanishads.

In Saiva Siddhanta, a distinction is made between false-knowledge (or agnana) as fallacious or illusory knowledge, and false knowledge as the effect of some defect in the instrument or organ of knowledge itself. When we mistake a rope for snake, the fallacious or illusory knowledge is due to some incidental cause such as distance, the form of the rope, want of sufficient light and so on. It is not due to any inherent defect in the eye itself. Illusory knowledge will yield giving place to the true knowledge on closer observation. But if a man is suffering from excessive bile, sugar, which he knows by all means to be sweet, will persist to taste bitter unless and until the disease is diagnosed, and effective means adopted for its remedy. The false knowledge of our own self, that we are finite, and of our own consciousness, that it assumes various shapes while forming mental images, etc., is due to the inherent mala as in the latter case. So we cannot get rid of it by mere enquiry of the true nature of the *atman*; it will be as effectless as one's trying to satisfy one's hunger by simply being entertained to or partaking of Barmecide feast. The inherent *mala*, the real cause at the root, must be removed. And it is being done by the lord's *Tirodana sakti* by adding two more *malas* to the original one, even as a washerman adds washing soda or the like to a cloth with a view to remove its original dirt. At the exact time when the original dirt of the cloth softens and loosens, the cloth will be dipped in pure water and then it

will become cleansed of all the dirt. So also at the time when the inherent *mala* completely loosens its hold on the conscious self, the Lord who has been impelling it, as the Self of the self, watching and guiding, appears, in His infinite love and mercy, as the spiritual master and bathes the conscious self in His Light of Grace and cleanses it of all the *malas*. The index for this spiritual maturity is tranquil and equable state of mind, when neither pleasure induces liking nor pain hate.³⁹ True and disinterested worship of the Lord, both external and internal attended by a strict adherence to a code of virtuous life as God ordained, alone will lead to this state of mind, and it is only that state of mind that is capable of receiving *siddhanta jnana*, which consists in a realization of the true and absolute nature of the conscious self as against the relative knowledge of it which has been dealt with till now.

As I have already indicated, the 7th sutra expresses the true nature of the conscious self with respect to its state of release. In the words of Sri Meykandar, 'The conscious self which is neither nature (*asat*) nor Para-Brahman (*sat*) has the cognition of both' (இருதிற்றனறிவுளது இரண்டலா ஆன்மா).

The Tamil phrase, 'இருதிற்றன் அறிவு' is expressive of objective, instrumental and local relation of the noun denoting *asat* and *sat* with respect to the cognition of the conscious self, and thus it throws a flood of light on the nature of the cognition of the individual self. Now I shall leave all the learned technicalities and try to give the plain meaning intended.

The conscious self is neither the one nor the other of the two principles, viz ; *asat* and *sat*, i.e., *nature*, whose experience it is having now, and *parabrahman* or *sivam*,

whose experience it seeks to attain. And it is said that it is capable of experience of *sat* as well as *asat*, and so all the conditions that attend the experience of *asat* can be transferred *mutatis mutandis* to the experience of *shiva* in order to have an idea of the spiritual experience ; for we have to proceed from the known to the unknown.

Now the remarkable fact with reference to the worldly experience or the cognition of *asat* is that the conscious self has the experience always through a medium ; it does not see things per se, but through a means or an organ. For example, we see things with the eyes, hear with the ear, think with the mind. In other words, we are affected by and are conscious of nature only through certain means or instruments, and these instruments are also of the category of the world of nature. Now we may recollect how, in the case of sense perception, the external sense organs have been the instruments and how in the case of mental perception the internal organs called *antahkaranas* have been instruments. In the case of inferential knowledge, the perception of the antecedent (*hetu*) with a knowledge of the invariable con-comitance of its consequent is instrumental, and in the case of scriptural knowledge scripture is instrumental. In the case of experience or *svavedana pratyaksha*, the object of perception is the *antahkarana*, *buddhi*, as modified. So there should be an instrument which is more closely connected with the conscious self ; and this is '*vidya*' which is one of the five *tattvas* that form an enlightening cover (*vijnana maya kosha*) to the conscious self, which is also spoken as *Kanchuka sarira*.

These five and two others are mentioned in the second mantra of the Svetasvatara. The seven *tattvas* mentioned there are, in the terminology of this system, *maya* (*karya maya*), *kala*, (time), *niyati* (that which regulates the karma

of a person), *kala*, *vidya*, *raga* and *purusha*. According to this school of thought, the element *maya* referred to here is the *anandamaya kosha* of the *Taitriya upanishad*, and the group of the next five is the *vignana maya kosha*, the *sukshma sarira* is the *pranamaya kosha* and the physical body is the *annamaya kosa*. I have mentioned these things, by the way, just to inform you that Saiva Siddhanta is very closely connected with the upanishadic thought and possibly throws new light on many of the problems of the upanishadic thought that have baffled great minds.

This conscious self which is clothed in *ananda maya kosha* and *vignanamaya kosha* becomes aware of itself, and has a tendency to objectify or experience the worldly things. In that condition, it is called *purusha*; and it is the *purusha* that has experience or *svavedana pratyaksha*. Hence our author wishes us to understand that the conscious self which is not *asat* cognizes *asat* with *asat*. There is also another thing which is to be noted. While having experience or *svavedana pratyaksha*, the conscious self indistinguishably merges in the object of experience. In other words, in all cases of experience, the conscious self identifies itself with the object of experience and has its being in it for the nonce. It assumes the colour of the object like a crystal that is in contact with a coloured object, and shines in its colour. It has a local relation with the object which may be described as pervasion in which it loses its individuality and becomes one with the object (அது அதுவாய் வசிப்புண்ணும் வியாபகம்). It is this tendency or characteristic of the conscious self that makes it oblivious of all other objects and of the existence of itself at the time of experience. This characteristic of it also distinguishes it from the Para-Brahman that is never known to be forgetful of anything at any instant and leads the Saiva Siddhantin to give a beautiful definition for experience.

Experience, according to him, is cognitional ingress (அமுந்தி அறிதல்). The sanskrit word *anubhava* means only a particular kind of cognition in which the conscious self has ingress in the object, i. e., it loses its individuality, identifies itself with the object and becomes one with it, so to say. In short, when the conscious self experiences *asat* (i.e., nature), it does so with *asat* as the organ, and appears in the colour of *asat*.

This is true even in the case of the highest spiritual experience. There it experiences, or cognizes with ingress, *sat*, with *sat* as the organ, and shines in the qualities of *sat*. This is also, in our opinion, what is meant by the sloka of the Bhagavad-gita that prefaces this lecture. In the expression, 'Some behold Atma in atma by Atma,' the object of 'behold' is *paramatma* the *sivasat*. The *atman* in the Phrase 'in atma' is *paramatma* in his *sakti* aspect i. e., the light of grace or the consciousness-force of the *siva sat* which is both its quality and *svaroopa*. So the sloka means that 'some by *ananyabhavana* behold *sivasat* in their own *self* with the eye of grace' In the highest state of spiritual experience, the conscious self indistinguishably merges in the Supreme and has its being in it. There it does not see any other thing, does not hear any other thing, does not cognize any other thing as per *Chandogya*. If it does, it means, it has not lost its egoistic tendency, the effect of *mala*, and it loses the Endless Bliss. So it is enjoined on such a self that it should perform *advaita bhavana* or *ananya bhavana* as indicated by the great expression '*Sivohamasmi*.' It is this *Sivoham bhavana* that is indicated by *dhyana* in the sloka. Here the predicate 'asmi' in the grand expression does not express identity (*nirupacharita aikya*), but it indicates *upacharita aikya*, *advaita* relation that subsists between the leader and

the led, while the latter completely surrenders his individuality and becomes a mere instrument in the hand of the former.

Now let me sum up the essential points of my lecture : The conscious self is an entity distinct from either *maya* or *Para-Brahman*. Its nature as a self-conscious being distinguishes it from all things that can be called worldly, and its need always for a medium or organ for the manifestation of its consciousness, of the nature of *asat* while cognizing '*asat*,' and of the nature of *sat* while cognizing *sat*; and its remarkable tendency to become indistinguishably merged in the object of its experience and shine in its colour distinguishes it from the *Para-Brahman*. It is, as can be inferred from a subjective study of ourselves, under the influence of three distinct entities : the three being (i) the inherent mala called *anava*, (ii) nature or the products of *maya*, in the form of the organism, the physical and psychical equipments therein, the world and the worldly objects and (iii) the all pervasive Consciousness-Force or the light of grace of the Supreme Being. These three may respectively be compared to an atmosphere of darkness, various lamplights and the supreme splendour of the sun. The conscious self which is influenced by these may be compared to the eye. Even as the eye is one with darkness while in darkness and is one with light while in light, so also the conscious self is one with bondage while in bondage and one with *Siva sat* while in conjunction with *sīva sat*, and its nature cannot be perceived as apart from the other two principles.

The conditions of our present state may be compared to a banquet hall at night where there is lighting arrangement. When almost all the lights are switched on, the eye merges in light and sees its objects. In the same way, when almost all the organs of our body are active, the conscious self has

its waking state and objectifies things. Suppose all the lights except a few are switched off ; the eye is in partial darkness. This is our dreaming state : at last when all the lights are off and it is pitch dark, the eye loses its power of perception and remains in complete darkness. This is our *Turiyatita* state when we are completely under the influence of the spiritual darkness. This *turiyatita* which occurs to us daily is an indication as to our original condition, the point of time of which we are unable to conceive of. So, with our faculty of reason, we may extend our vision backwards with the help of the present, and believe that our original condition should have been one of stupor in which we must have been in complete ignorance and unawareness. This state is called *Kevala* and the cause for this *mula mala* or *anava*. This state, a phase of which we are daily *experiencing* is described as night in the upanishads.

The condition or state when we have objective experience in which case we have the active co-operation of all our physical and psychical adjuncts, is called *Sakala*. The cause for this is *maya*. This is referred to as day time in the upanishads, for here we have *jnana* caused by *maya*, which is one of the elements of *pasa* or bondage. This is called *pasajnana*.

Now suppose there is sun-rise. The darkness will vanish completely and the eye, being under the influence of sun's light, will remain unaffected by lamplights as well as darkness. This is called *Suddha* state or the state of *nirmala* where there is neither *day* nor *night*. In this state the conscious self is unaffected by either *anava* or *maya* and *karma*, and is enveloped in the light of grace and experiences the supreme bliss which is the very essence of *siva sat* or *Para-Brahman*. The cause for this *Siva sakti* or the light of grace, in whose splendour the

spiritual darkness loses all its power and the *maya* becomes transformed into something of the nature of Divine Grace. This is what we hope our future, everlasting condition would be, by vision combined with reasoning.

These states are basic and are called *karana avasthas*. In actual experience there are no hard and fast line of demarcation between any two of these. So to make us understand these to a fuller extent, the shastras divide each into five gradations and they are called *karya avasthas*.

From the above we are led to conclude that it is *Siva Sat* that is rendering all help to us, remaining as the Self of our selves, both in the state of bondage and in the state of release, and that we are in eternal dependence on His Grace. It is for us to realize that kindly light and be led by it. This is the high road of grace leading to eternal peace and bliss while fulfilling the worldly ideal of social harmony.

“Consciousness, He said, I am ;

The bliss within me, He said, is Shiva ;

What hid from me the nature of both, He said, is Pasa.

Whoever has enquired into these three will get liberated.”

GURU JNANA SAMBANDAR,
(the founder Saint of the Dharmapuram Adhinam.)

ADDITIONAL NOTES

(Reference Nos. are those given in the body of Lectures).

LECTURE I—(Delivered at Benares).

1. Cf. "The Saiva Siddhānta system is the most elaborate, influential, and undoubtedly the most intrinsically valuable of all the religions of India. It is peculiarly the South-Indian, and Tamil religion.....Saivism is the old prehistoric religion of South India, essentially existing from Pre-Aryan times, and holds sway over the hearts of the Tamil people"—Dr. G. U. Pope, in his English Translation of *Tiruvachakam*, p. lxxiv, (Introduction).

2. "...வேதாந்தத் தெளிவாஞ் சைவ
சித்தாந்தத் திறனிங்குத் தெரிக்கலுற்றும்"—

—சிவப்பிரகாசம், பாயிரம், 7

3. "...வேதத்
தலைதருபொருளாய்.....
மலைவறும் உணர்வால் பெத்த முத்திகள்

மதித்தாமன்றே"
—ஷ் 99.

4. Vide Sivagnānapādiyam, 6th Sūtra, Sivasamavāda maruppu—the meaning of *Advaita*, (Pp. 326 to 328).

5. Hear Meykanda Deva : "அத்துவிதம் என்ற சொல்
லானே ஏகமெனில், ஏகம் என்று சுட்டுவதுண்மையின், அத்து
விதம் என்ற சொல்லே அந்நிய நாத்தியை உணர்த்துமாயிட்டு"
-Sivagnāna Bōdham, 2nd Sūtra, 2nd Adhikarana-Vārttikam.

6. Introductory Stanza, Sivagnāna Bōdham.

7. Vide (i) Sivagnāna Siddhiyār, Supaksham, Chapter I, Means of valid knowledge, kinds of perception and (ii) Sivagnāna pādiyam, 2nd Sūtra, 2nd Adhikarana, discourses on *Viddiyātattuvam* (para 5) *Buddhi tattuvam* (paras) 3, 4, 5, and 6,)

8. Hear Sivagnāna Swamigal : “.....—“நன்று சொன்னாய் ! ஆன்மாவின்வேருகிய மூலப்பகுதியின்கண்ண தாகிய சாத்துவிக குணம் ஆன்மாவின் மாட்டு மேற்பட்டு விளங்குதலே உலகவின்பம் ; அதுவதுவாய் அழுந்திநின்றறிதலே அநுபவமெனப்படுமாகலின், அது போல ஆன்மாவின் வேரூய்ச் சிவன்கண்ணே யுளவாகிய முற்றுணர்தல் முதலிய எண்வகைக் குணங்களும் ஆன்மாவின்மாட்டு மேம்பட்டு விளங்கும் விளக்கமே சிவானந்த வின்பம் ; ஆன்மா அதுவாய் அழுந்தி நின்று அவ்விளக்கத்தை அறிதலே அநுபவமெனப்படும் என்பது எம்மனோர் சிந்தாந்தமாகலின், அதனான் உனக்குப்போந்த தென்னை என்பது.”—சிவஞானபாடியம், 6 ஆம் சூத்திரம், 2 ஆம் அதிகரணம், சிவசமவாதமறுப்பு (பக். ௩௩௧)

9. Sivagnāna Bōdham, Seventh Sūtra, Third line.

10. “இனி, இருதிற னறிவுள திரண்டலா வான்மா வென்றது, இவ்விரண்டினையும் அறிவதாய், உபதேசியாய் நின்ற அவ்வறிவு இரண்டன்பாலும் உளதாயுள்ள அதுவே அவ்வான்மாவாம் என்றது”—மெய்கண்டதேவர் வார்த்திகம், சூத்திரம் எ. அதிகரணம் ௩.

11. Cf. “அநாதி முத்த சித்துருவாகிய முதல்வன், ஒன்றினுந் தோய்வின்றித் தானே சொயம்பிரகாசமாய் நிற்குந் தன்னுண்மையிற் சிவமெனவும், உலகெலாமாகி வேரூய் உடனுமாய் இவ்வாறு உயிர்களின் வழி நிற்குந் தன்மையிற் சத்தியெனவும் தாதான்யமியத்தான் இருதிறப்பட்டு, பின் ஐந்தொழில் செய்யுந் தன்மையிற் பதியெனப் பெயர் பெற்று நிற்பன் என்னும் சிவாகமநூற்றுணி புணர்த்துவார், இவ்வாறு பகுத்தோதினார்.”—சிவஞான சுவாமிகள்—சிவஞானசிதித்யார், இரண்டாஞ் சூத்திரம், முதற்பாட்டு, கருத்துரை.

12. Vide Sivagnāna pādiyam, Seventh Sūtra, concluding paragraph.

13. Vide *Sivagnāna Bōdham*, 9th Sūtra.

14. “ Vide “வியாபகப்பொருளுக்கு ஒருவுதலாவது காட்சி விசேடமே யாமென்பார், அசத்தென்றெழிய என்னது அசத்தென்று காண என்றும்.....உரைத்தார்”—*Sivanāna pādiyam*, Sūtram 9, Adhikarana 2, commentary on *Vārttikam*.

15. “சொற்பா லமுதிவள் யான்சுவை யென்னத்
துணிந்திங்ஙனே
நற்பால் வினைத்தெய்வந் தந்தின்று நானிவ ளாம்
பகுதிப்
பொற்பார் அறிவார் புலியூர்ப் புனிதன் பொதியில்
வெற்பிற்
கற்பா வியவரை வாய்க்கடி தோட்ட களவகத்தே.”
திருக்கோவையார் 7. See its commentary by Pērāsiriyaṟ.

LECTURE II

16. “Māyāntu Prakritim vidyāt; māyinantu mahēswaram” is the Sruti (Svetāsvatara. 4th Adhyāya, 10th mantra). It means know *māyā* as the *Prakriti* (primordial substance) and Mahēsvarā as *its Lord*. Note the distinction between *prakriti*, the primal basis of the phenomenal world, and *God Head*, the efficient cause that effects and controls the evolution and involution of the world, which the Sruti intends to convey.

17. Cf St. 16 of Sivaprakāsam, which is translated by Sri K. Subrahmaniam Pillai, M.A., M.L. as follows:—“The universe comes into being in forms male, female and sexless. It endures and suffers involution in due process of time. Subsequently it undergoes re-evolution on account of bonds from which souls have to be freed. Forms change, appear, move and disappear. Māyā their primordial basis is by itself motionless and unintelligent. The bound souls have not the intellectual freedom to assume forms of their own accord and yet they are embodied and do their work. So it is the unbound Supreme Being that is the moving cause of all.” Page 17, Sivaprakasam—original and English Translation,—Dharmapuram Adhinam Edition.

18. Cf. “அற்றையினும் முத்தொழில் செய்யும் இறைவன் உருவுடையதால் வேண்டும்; உடம்பின்றி வினை செய்தல் கூடாமையின் எனின்,—அற்றன்று; தன்னுடம்பினை இயக்குவதாய் வுயிர்க்கு வடிவின்மையின், இறைவனும் அவ்வாறு உருவின்றி நின்றே தன்னுருவமாகிய உலகத்தைத் தொழிற்படுத்துதல் அமையுமென்க. இஃது உணர்ந்து கோடற்கன்றே, “உலகமே யுருவமாக யோனிகள் உறுப்பதாக—இலகுபே ரிச்சா ஞானக் கிரியையுட் கரணமாக—அலகிலா உயிர்ப் புலன்கட்கறிவினை யாக்கி யைந்து—நலமிகு தொழில்க ளோடு நாடக நடிப்பதான்” என்றார் வழிநூலாசிரியர் etc.” Sivagnāna pādiyam, First Sūtra, Second adhiharana.

19. “ வித்துண்டா மூல முளைத்தவா தாரகமாம்

அத்தன்றாள் நிறறல் அவர்வினைவால்

—வித்தகமாம்

.....

.....மண்போற் குளிர்ந்து.”—

Sivagnāna Bōdham, Vārttikam, St. 1 of the 2nd adhikarana of 1st Sūtra.

20. For a fuller discussion of this point refer to Sivagnāna pādiyam on Vārttikam, first adhikarana of the 2nd sūtra.

21. It will be interesting to note that this slōka which is considered to be an epitome of Saiva-Siddhanta system of thought has its counterpart in the sacred words of St. Tirugnāna Sambandhar in Tamil as follows :—

“ வினையாததொர் பரிசில்வரு பசுபாசவே தனையொண்
தனையாயின தவிரவ்வுருள் தலைவன் ”

—Sacred Book 1, hymn 12. St. 3.

which means, “The Lord who is graciously pleased to extricate the eternally bound self from the bonds of spiritual darkness, the actions, good and evil, which cause sufferings, and the enlightening entanglement of Nature.”

22. The thoughts expressed in this and the following paragraphs closely follow those of Stanza 7, (Introductory) of Sivaprakasam and of the first adhikarana—Vārttikam—of the second Sūtra, Sivagnāna Bōdham.

23. This illustration is used by St. Meykandar in the eleventh Sātra, which deals with the State of *Para mukti*, the end of our eternal aspiration. The Sūtra may be translated thus : Even as the self enables the eye to see by itself seeing, so the Supreme leads the self to cognize, by itself cognizing. If the self is actively conscious of this gracious help of the Supreme, rendered by being in *advaita*

relation with it, the self gets irrevocably attached to the supreme and experiences the Supreme Bliss, which is the very reflection of the self's undying love of the Supreme.

24. Compare note 11, Lecture I.

25. For a logical derivation of these qualities refer to *Upōdghātam* to *Periyapurānam* (First para) by Srila Sri Yāzhpānam Arumukha Nāvalar in his edition of *Periyapurānam*.

26. The Sūtra is :—

“ உணருரு அசத்தெனின், உணரா தின்மையின்,
இருதிற் னல்லது சிவசத் தாமென
இரண்டு வகையி னிசைக்குமன் னுலகே.”

—Sivagnāna Bōdham.

LECTURE III

27. “அன்றன் நெனநின் றனைத்துமவிட் டஞ்செழுத்தாய்
நின்றென் றுளததுவே நீயனைத்து—நின்றின்று
தர்ப்பணம்போற் காட்டலாற் சார்மாயை நீயல்லை
தற்பரமு மல்லை தனி.—Sivagnāna Bōdham, Third
Sūtra, First adhikaranam—*Vārttikam*.

28. For a fuller and comprehensive discussion of the
Evil Principle, Mala, refer to *Sivagnana Padiyam*, Fourth
Sutra, second adhikaranam.

29. “ஊனக்கண் பாச முணராப் பதியை
ஞானக் கண்ணிற் சிந்தை நாடி
யுராத்துனைத் தேர்த்தெனப் பாச மொருவத்
தண்ணிழலாம் பதிவிதி யெண்ணுமஞ் செழித்தே.”

LECTURE IV (Delivered at Allahabad)

30. Cf. (i) “பலகலையா கமவேத மியாவையினுங் கருத்துப்
பதிபசுபா சந்தெரித்தல்.”

[It is the object of all great works, the Āgamas dealing
with multifold sciences, the Vēdas and others, to expound
the concepts of *pati*, *pashu* and *pāsham*]-Sivaprakāsam-13.

- (ii) “தம்மை யுணர்ந்து தமையுடைய தன்னுணர்வார்
எம்மை யுடைமை யெமையிகழார்.”

[Those that realize their own self and then realize the
Supreme of which they are eternal servants are the Supreme
Being Itself; and I am their servant and they will not find
fault with me or with my work]-Sivagnāna Bōdham—
Introductory.

31. “உளதில தென்றலின் எனதுட லென்றலின்
ஐம்புல னெடுக்கம் அறிதலிற் கண்படில்
உண்டிவினை யின்மையின் உணர்த்த வுணர்தலின்
மாயா வியந்திர தனுவினுள் ஆன்மா”—

Third Sutra.

32. Cf.பெயர்சாதி குணமே கன்மம் பொருளென
வைந்துண்ட விகற்ப வுணர்வினுக்கு”
—Sivagnāna Siddhiyār, Alavai Iyal, 3.

33. For a fuller treatment of this subject refer to
Sivagnāna Pādiyam, Fourth Sūtra, First adhikaranam.

34. The term *ideation* is used by Sir John Woodroffe.

35. “ அஞ்செழுத்தாய்
நின்றொன்று உளது அது நீ— ”

[There is a consciousness in the form of *five letters* ; it
is ‘*you*.’]—Third Sūtra, First adhikarana—Vārttikam.

36. “மாயா தனுவிளக்கா மற்றுள்ளங் காணுதேல்.
ஆயாதா மொன்றை யதுவதுவாய்—வீயாத
வன்னிதனைத் தன்னுண் மறைத்தொன்றும்
தன்னைமலம் அன்றனைத றுன்” [காட்டம்போல்,
—Sivagnāna Bōdham, IV Sūtra, II adhikarana-Vārttikam

37. Cf. அத்துவிதம் என்ற சொல்லானே ஏகமெனில், ஏக
மென்று சுட்டுவதுண்மையின் அத்துவிதமென்ற சொல்லே
அந்நிய நாத்தியை யுணர்த்துமாயிட்டு” —Ibid—2nd Sūtra,
1st adhikarana—Vārttikam.

38. Cf: “ஒன்றென்ற தொன்றேகா னென்றே
பதி ; பசுவாம்
ஒன்றென்ற நீ ; பாசத் தோடுகைகாண்.”
—Ibid—2nd Sūtra, 1st adhikarana- Vārttikam.

39. In Tamil this state of mind is called ‘இருவினை
யொப்பு.’

Tiruppanandal Endowment Lectures — 1952

SAIVA SIDDHĀNTA

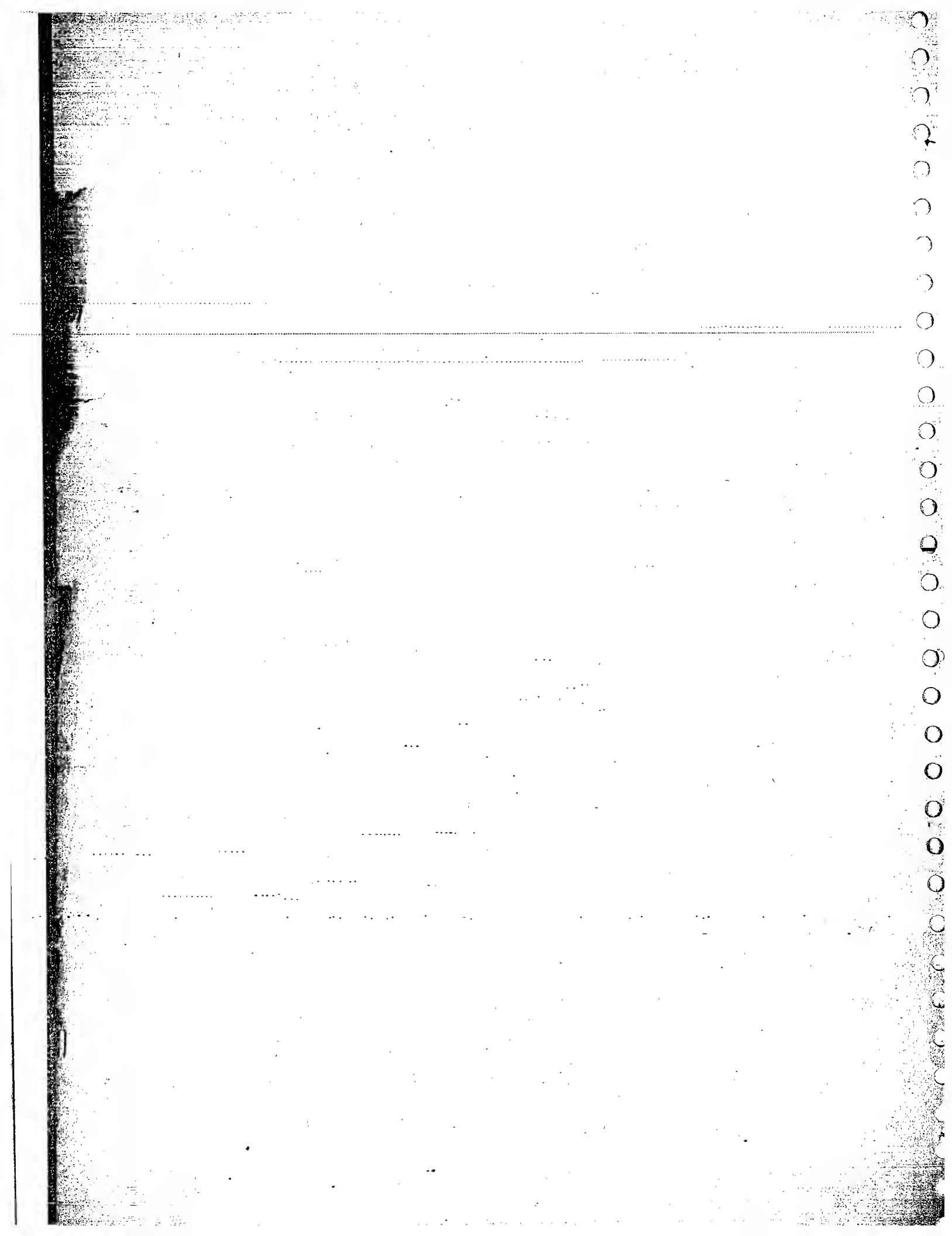
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ANNAMALAINAGAR



SAIVA SIDDHĀNTA

SRI S. SATCHIDANANDAM PILLAI

I

THE general tendency in modern times is to look askance at all philosophy. Metaphysical enquiry has been likened to the search in a dark room for a black cat which is not there. Even such a great thinker as John Ruskin would appear to have an unkind word for the metaphysician - the thinker. He says : "I believe that metaphysicians and philosophers are, on the whole, the greatest troubles the world has got to deal with, and that busy metaphysicians are always entangling *good* and *active* people, and weaving cobwebs among the finest wheels of world-business, and are as much as possible, by all prudent persons, to be brushed out of their way, like spiders, and the meshed weed that has got into the Cambridgeshire canals, and other such impediments to barges and business." [*Modern Painters*]. He regards him as "an affected thinker". But he has great regard for a "*true thinker* who has practical purpose in his thinking, and is sincere" and "*becomes in some sort a seer*". In our country too

1 Lectures delivered at the Banaras Hindu University in November 1952 under the Sri Arulnandi Sivacharya Swamigal Sivagnana Siddhiyar Lectureship Endowment.

it is the *seer* who is revered, and not the mere logician or the metaphysician, whose arrogance has often been snubbed by our saints and seers. Logic and metaphysics have their utility in so far as they help the seeker after truth to detect fallacies in his own thoughts and in the thoughts of others presented to him, and to have a coherent system of ideas concerning the perennial objects of enquiry. But the true end and aim of all thought and study has always been stated to be the actual *vision* of Reality—the ability to see the Supreme Being and remain in unison with It.

As another great thinker in the West has said: “To be a Philosopher is not merely to have subtle thoughts, but so to love wisdom as to live according to its dictates.”

No sane and healthy man can in any century fail to think of the problems of life, both immediate and ultimate, and try to arrive at some more or less coherent system of thought relating to God, man and the universe, which will mould his life with reference to his chosen goal.

Viewed in this light, a study of philosophy, along with other necessary subjects, is essential to a true liberal education and culture. Therefore, the establishment of several chairs for Religion and Philosophy in the Banāras University and the creation of Endowments by the present enlightened Head of the Kāsi Mutt at Tiruppanandāl for the regular teaching of Saiva Siddhānta Philosophy and for the delivery every year of special lectures thereon are praiseworthy. This is one of the great systems of Indian Philosophy formulated by seers and saints on the basis of divine revelation and verification by their own realisation.

Modern students of history and philosophy may be presumed to have some idea of the antiquity of Saivism. The nature of the Indus Valley Civilization as it existed

over 5000 years ago has been described in a more or less detailed manner by historians in the light of the revelations made by the excavations at Mōhenjō Darō and Harappa. The main point which alone need be noted here is that, in those areas, the worship of Siva and the Mother Goddess was widely prevalent. In ancient Babylon, Sumeria, Egypt and even in distant America there are traces of Siva worship. We may note in this connection what *Sir John Marshall* says : “ Among the many revelations that Mōhenjō Darō and Harappa have had in store for us, none perhaps is more remarkable than this discovery that Saivism has a history going back to the Chalcolithic Age or perhaps even further still, and it thus takes its place as the most ancient living faith in the world. [Preface to “ *Mōhenjō Darō and the Indus Civilisation* ” Vol. I. Page vii].

As for literary evidence in the Rig Vēda, the earliest book extant, there are references to the Siva Linga worship. In the other three Vēdas there are ampler details given and greater claims made regarding Siva worship. In the Rāmaṃyāṇa and the Mahābhārata there are clear references to the greatness, which may even be described as supremacy of Lord Siva. It is interesting to note that out of the eighteen major Purāṇas ten are Siva Purāṇas, and that in Bharatha Sāstra the mudra prescribed to denote Lord Mahādēva is the Namaskāra Mudra. In Tamil works also the earliest collection of poems going back to the early B. C's and coming down to the early centuries of the Christian Era give primacy to Siva in their hierarchy of gods. In some of these works which happen to mention the temples in certain cities, the temple of Lord Siva is mentioned first. Rev. W. F. Gowdie writes : “ This system possesses the merits of a great antiquity. In the religious world the Saiva system is heir to all that is most ancient in South India ”.¹

1. “ Christian. College Magazine ” Vol. XX—9. Quoted by J. M. Nallaswami Pillai.

Even at present Saivism is one of the best living forms of Hinduism in India. Here is an inspiring vision for the Hindu eye: Far away among the lofty Himālayas is Mount Kailās—the seat of Lord Siva. Coming slowly down from that great height we have the shrines of Amarnāth and Khēdārnath on the West, and Pasupathināth in the East. Down in the plains, we have the famous temples of Lord Viswanāth in the East and Sōmnāth in the West. Further down in the South, we have Gokarnanath in the West, and Sabahnath and Ramanath in the East. From Kashmir to Cape Comorin is the land of Mahadeva. At the northern extremity Lord Siva has His seat, and faces South. At the southern extremity His Consort is performing tapas, facing North. Thus the Universal Father and Mother of all are watching over us as it were. And it is most interesting also to note that all Hindus have for ages been having, as one of their religious ambitions, the performance of a Kāsi - Rāmēswara Yātra. The religious and cultural unity of the Bharata Desa has thus been formed and maintained intact for thousands of years.

Saivism as a religion has had to formulate a full-fledged philosophy in clear terms when it was attacked by the Buddhist and Jaina missionaries, and when the Brahma Sūtrās and its great commentaries appeared. Accordingly, from its own past literature the Vēdas, the Sivagamas and the Tirumurais it has developed a clear-cut system known as Saiva Siddhānta. '*Saiva*' means 'connected with Siva', and '*Siddhānta*' means 'conclusion'. But the term '*Siddhānta*' in this school of thought is understood to mean the 'conclusion of conclusions' (of other systems of thought) and denotes by itself the Saiva Siddhānta system. The Saiva Siddhānta system is not one standing exclusively, all by itself. It does not denounce other systems as wholly

false and claim a sole monopoly of all knowledge and wisdom for itself. In fact, it studies with respect all religions and philosophies and sees their merits and defects, finds that all of them have their place in human thought and progress, and takes delight in seeing them all as forming a progressive series, like steps in a ladder. Saiva Siddhānta includes and accepts all these systems as having some truth at their core, and transcends them in the sense of eliminating their shortcomings and presenting a mature system. In fact, it is a system of systems—a federation of religions and philosophies. It claims to be the conclusion of conclusions. This is well expressed in a verse in *Sivagnāna Siddhiyār* which has been translated thus :

“ Religions and postulates and text books are various, and conflict one with the other. It is asked which is the true religion, which the true postulate, and which the true book. That is the true religion, postulate and book, which, not conflicting with this or that, comprises reasonably everything within its folds. Hence all these are comprised by the Vēdas and Saivāgamas. And these two latter are imbedded under the sacred Foot of Hara.”¹

Saiva Siddhānta recognises perception, inference, and scripture as the three means at the disposal of the enquiring soul which, by its power of thinking (ātma chit sakti) studies things and comes to know their nature.² Here ‘perception’ is used in a very comprehensive sense. It includes perception

1. J. M. Nallaswami Pillai’s translation *Sivagnana Siddhiyar* Page 229

2. The author of *Sivagnana Siddhiyar* devotes a separate chapter to the pramanas, and discusses the question of the number of pramanas—whether they are 6 or 8—and concludes that all of them can be reduced to the 3 specified above.

(1) by means of external senses, (2) by means of internal senses, (3) by feelings of pleasure and pain, and (4) by means of Yōga or seership. Thus the authority for Saiva Siddhānta is not solely the scriptures, but direct experience and reasoning as well. In other words, it claims that its system stands the test of reason also, and is not content with blind belief. St. *Umāpati Sivācharyā* in his preface to one of his works on Siddhānta, declares his rational stand thus :

“ Whatever is old does not *ipso facto* become good ; nor will any book written today become bad because it is new. The wise ones who evaluate Truth will not reject a precious gem simply because it happens to be covered with dust, but will appreciate its worth. The mediocres will content themselves by recognising in the new book the beauties of the old ones. Those who are incapable of judging the merits and demerits of a book after careful study will praise it, or condemn it according as it is praised or condemned by a large number of scholars. They have no opinions of their own”.¹

Thus what is contrary to reason cannot claim validity through revelation, though it is admitted that ultimate Truth and its realisation transcend the limits of ordinary human thought and speech. *Logic* has its place in the enquiry of the seeker after Truth. It helps him to detect fallacies in his own thought and in the thoughts of others who may confront him with different philosophies, and to have a clear conception of Truth on which he may then meditate.

As for the scriptural authorities for Saivism, we may note that they are the four Vēdas and the twenty eight Sivāgamas in Sanskrit, and the Twelve Tirumurais and the

Fourteen Siddhānta Sāstras in Tamil. There is no antagonism between the two sets of scriptures; nor is there any antagonism between the Vēdas and the Sivāgamas. While all Hindus accept the authority of the Vēdas, only the Saivites accept the authority of the Sivāgamas as well. St. Tīrumūlar has described the relation between the two thus: "The Vēdas and the Āgamas are true revelations from the same Supreme Lord. Understand that the Vēdas are general and meant for men of all grades of spiritual evolution,¹ whereas the Sivāgamas are special and are meant only for the advanced souls. Those who read these words of the Lord say that the conclusions reached by each are different. But to the great ones, the conclusions are the same".² In his Bhāshya on the Brahma Sūtras, Srikanta also states that he sees no difference between the Vēdas and the Sivāgamas with their three main divisions into Tantra, Mantra and Upadesa.³ Hence, Saiva Siddhānta is sometimes spoken of as "Vēdāgamōkta Saiva Siddhāntam". St. Umapathi speaks of Saiva Siddhānta as the essence of Vēdānta. And St. Kumaragurupara, who is the founder of the Saiva mutt at Kāsi, likens the Vēda to a tree growing up from the field of pranava. He speaks of the followers of the various schools of the Vedic religion as those who are satisfied with the leaves, tendrils, buds, flowers or fruits of the tree, and describes the Saiva Siddhāntins as those who have tasted the honeyed nectar of the juice of the fully ripe fruit (Vēdānta i.e., the Upanishads)—the topmost region of the tree. Hence Saiva Siddhānta is known also as "Vaidika Saivam".

1. Hence also the Vedas admit of different interpretations of their mantras. The Āgamas are quite clear and definite in their statements.

2. *Tirumāntram* (VIII-28).

3. Srikanta's Bhāshya on the *Brahma Sutra*: (II-38)

Of the Fourteen Siddhānta Sāstras in Tamil, *Sivagnāna-Bōdham* by St. Meikanta Dēva, *Sivagnāna Siddhiyār* by his disciple Arulnandi Sivācharya, and *Sivaprakāsam* by St. Umāpathi Sivācharya are the best for purposes of getting a clear and systematic exposition of Saiva Siddhānta. Of these, *Sivagnāna Bōdham* is noted for its brevity and logic. It is in the form of twelve sūtras accompanied by their splittings into divisional sentences, and stanzas containing illustrative examples for the sections into which the Sūtras are divided. *Rev. Dr. J. H. Piet* writes about this treatise thus: "This book contains forty lines of Tamil poetry, and is without doubt one of the most closely reasoned religious philosophies found anywhere in the world."¹ Besides these there are great many works on Saiva religion and philosophy, both in Tamil and in Sanskrit.

Sivagnāna Siddhiyār is a unique philosophical work in verse. It consists of two parts called *Para Paksha* and *Supaksha*. Part I, in 296 stanzas, states and refutes the philosophies of the Lōkāyatas (materialists), the Buddhists, the Jains, the Pūrva Mimāmsakas, the Māyāvādins, the Nirūsvara Sāṅkhyas, and two other Vaidic schools, making a total of 14 systems. This part serves as an introduction to Part II, the *Supaksha*, where, in 328 verses, the philosophy of Saiva Siddhānta is stated positively in great detail. While doing so, the objections which the other schools of thought may possibly raise against Saiva Siddhānta are all stated and answered. There are six commentaries for this part. These were written between the 16th and 19th centuries by six commentators.² Four of these are also authors of

1. A Logical Presentation of the Saiva Siddhanta Philosophy (p. 11)

2. These are (1) Marai Gnana Sambandar who wrote *Para Mata Timira Bharu* etc., (2) Sivagra Yogi of Choladesa who wrote 12 original books, a *Kuru Tika* with 12,000 Sloka *Udharanaṣ* for

several original works in Sanskrit and in Tamil. The Supaksha portion follows closely the order of topics adopted in the twelve Sūtras of the Tamil Sivagnāna Bōdham.

The principles of Saiva Siddhānta are expounded in the *Sivagnāna Bōdham* by arranging its themes in the following manner : It consists of two main parts—the general and the special. The first six sūtras form the general part (chapter). These deal first with proofs of the existence of Pati (God), pāsa (world), and pasu (soul), and then with the attributes of pasu, pāsa, and pati. The next six sūtras constitute the special part or chapter. These deal first with the sādhanas (methods and practices) for realisation, and with the benefits of such realisation. Under these two comprehensive heads, the special characteristics of the soul, the appearance of God as Guru before the ripened soul, the methods of obtaining purification of the soul (ātma suddhi), the removal of pāsa, the realisation of pati and the state of the jivan mukta are all considered. *Sivagnāna Siddhiyār*, which was designed to elaborate and explain the *Sivagnāna Bōdham*, follows the same order. It shall now be our endeavour to deal more or less in the same order with the main principles of Saiva Siddhānta.

First the reality of the three entities—God, soul and the universe—is stressed. These three are known as the “Tripadārtas”, and their respective names are pati (God), pasu (soul), and pāsa (that which binds the soul). There are certain schools of thought which affirm the reality of

Sivagnana Bodham, and a commentary in the manipravalam style on Sivagnana Siddhiyar, (3) Gnanaprakasara of Jaffna who wrote works in Sanskrit two of which are *Siva Yoga Saram* and *Siva Sannadhi Mahatmya Sangraham*, (4) Sivagnana Yogi who wrote the *Dravida Maha Bhashyam on Sivagnana Bodham, Kanchi Puranam* in Tamil. Nos. 1, 2, and 3 belong to the 16th century, and No. 4 to the 18th. The other two commentators are (5) Niramba Alagiya Desikar and (6) Subramanya Desikar. No. (5) belongs to the 15th century.

Paṭi alone, and look upon paśu and pāśa as mere illusions, like the appearance of the serpent in the rope, and of silver in the shell. Some have held that consciousness is only the result of a combination of the five elements (bhūtas) in the body, and that there is no separate entity like the soul. There have been others who have held severally that the body, the five senses, the life-breath (prāṇa vāyu), the mind and the inner organs (antakāraṇas) are the soul. Others have held that the world and the soul are the only existents, and not God. Saiva Siddhānta stresses the reality of the existence of all the three padārtas—God, souls, and the world and all else that bind the souls. This is known as Tripadārta Nīschaya. It may be noted that the term pāśa is sometimes used to denote only ānava mala—the primary principle of darkness which binds the soul, and sometimes to denote also karma mala (the law of cause and effect), and māya mala which is the primordial substance out of which the material bodies evolve.

The arguments for the existence of God are as follows : The seen world which is perceived as he, she, and it is subject to the threefold changes of appearance in form, sustenance and disappearance. It must, therefore, have a Maker or Producer of these changes. He is God. At the back of this argument lies a postulate—the doctrine of *sat kārya vāda*.¹ It means that only from an existing cause—remote or otherwise—can an effect come into existence. It means also that nothing that exists can ever be destroyed, and that out of nothing nothing can come, but only nothing. These are the refutations of Buddha and Jaina views on the matter. Another important point to note in the argument is the principle that whatever thing has *avayavas* (component parts) is

1. Sat - Existence, Kārya - Effect or product, Vāda - Doctrine,

subject to change, and can be cognised as an object, and that the entity which does not have avayavas cannot undergo change.

Since māya (the primordial matter) out of which the world evolves is unconscious, it cannot by itself evolve into a world with laws governing its evolution. Nor can finite man evolve either the world or his own body out of matter by his own knowledge or power, as he is dependent even for his imperfect knowledge on his body and mind which he cannot create. Therefore, a Supreme Being who does not undergo changes Himself, like the world, even at the dissolution of the Universe is required for all evolutions from māya. He alone is the Pure Being—the Beginning of all. This unchanging Being cannot be cognised as an object among objects. He is an entity of non-relational knowledge. He is the Unchanging Real, whereas the world is a changing real. ¹

1. This is akin to the cosmological argument stated and refuted in European Philosophy. It was advanced in some form or other by thinkers like Anslem, Thomas Aquinas, Locke, Hume and Leibnitz. But it has been smashed by Kant. His criticism is first that we cannot validly conclude from the idea of the world or cosmos experienced by us the existence of a necessary Being. Our thinking that such a Being must exist is no proof that it actually exists. Further this argument infers from the accidental or contingent the existence of a cause, and this has no meaning outside the world of our experience. Kant proceeds then to criticise the assumptions underlying this argument, as known to him from the writings of earlier philosophers of the West. There is also the attack on the idea of a First Cause. But all distinction between cause and effect, in fact, all thought will cease, if we demand a cause *ad infinitum*.

There is the teleological argument—the argument from design or purpose—advanced by those engaged in a religious search for truth. This is respected by Kant. But the moral argument makes the strongest appeal to him as proof for the existence of a Pure Being. If the objective validity of the Moral Law is questioned or denied, the argument cannot proceed further.

The value of these three lines of argument consists in their cumulative strength. A. E. Taylor says; “We cannot prove the existence of God. These arguments can make His existence extremely probable”¹. We may admit that certain truths of very great practical importance are wholly undemonstrable. As Dean Inge says, “there are some questions which we cannot answer, and must leave alone”².

The Saiva Siddhāntin also says that the Supreme Being is beyond the ken of logic and metaphysics—beyond the reach of human thought and speech. The real ground on which he bases his assumption of the existence of God is personal verification of that existence by any one who takes the necessary pains to tread the inner path which is always open to the earnest seeker of Ultimate Reality. It is most remarkable that there is in this land an unbroken chain of seers—of those who have realised God and remained in a state of union with Him, even while staying in the human body. There are clear testimonies furnished by the Saiva Samaya Āchāryas and a number of other saints—too numerous to mention—to their personal realisation of the Supreme. That these claims are not mere fantasies is supported by the facts of their lives and by the existence of similar mystics in other lands. *Tirumantram* by Tirumūlar, *Olivil Odukkkam* by Kannudaya Vallalār, *Siva-*

1. *Does God Exist?*

2. *“Theism in Philosophy”*

bhōgaSāram by Guru Gnāna Sambandar¹, Hymns of Tāyumānar, and *Tiruvārutpa* by St. Rāmalingaswāmi may be cited as remarkable specimens of the records in Tamil of such spiritual experiences. These and similar other records of seers have to be made available through proper translations and notes to fellow-seekers in other lands than ours. The only real proof then for the existence of God is self-experience and the testimony of the gnānis—men of spiritual illumination and realisation of the Supreme.

So, according to Saiva Siddhānta, there are three ultimate realities which are eternal—Pati, pasu and pāsa. Though these are equal in so far as this mere co-existence through eternity is concerned, they are not equal in other respects : Pati is supreme and has infinitely higher status, qualities and powers. He permeates, dominates and controls the pasu and the pāsa. He is the Creator, Preserver, and Destroyer of all the worlds, and is the Master of all orders of souls.

II

We shall now try to get a fuller account of God according to Saiva Siddhānta. In His transcendental aspect, “He is neither a rūpi (one with form), nor an arūpi (formless one). He is neither chit (sentient), nor achit (insentient). He does not create or sustain, or perform other functions. He is neither a yōgi nor a bhōgi. Though he dwells in everything and pervades all, He remains unaffected by them and retains His own nature ”². The author of *Sivaprakāsam* sets forth Pati lakshana (nature of God) thus : “The object of all the Vēdas, the Sivāgāmas and the manifold arts and sciences (or other works based on the Vēdas and the Āgamas) is to expound the different

1. The founder of the Saiva Mutt at Dharmapuram (Tanjore District).

2. *Sivagnana Siddhiyar* : Sutra I-verse 90

natures of Pati, pasu and pasa. Of these, Pati is the highest. It is neither rūpi nor arūpi. It has no finite attribute or mark. It remains ever free from mala (impurity). It is one and eternal. It awakens consciousness in countless souls. It is motionless and indivisible into parts. It has ānanda (bliss) for its form. It remains beyond the reach of the perverted, and is the goal of the devout. It is the smallest of the small, and the biggest of the big. Men of spiritual realisation call it Sivam¹.

Here we may take note of the mistaken, but widely prevalent, notion that Siva is one of the Trimurthis—Brahma, Vishnu and Rudra. In the Sanskrit and the Tamil Vēdas it is clearly stated that Lord Siva is not the Rudra or Siva of the Hindu Trinity, but one above them all—the Fourth, “Chathurtham”, as the Upanishad would call Him. The Rudra of the Trinity is Guna Rudra, as distinguished from Turiya Rudra who is Lord Siva. It is clearly stated in some of the Tēvāram and Tiruvāchagam hymns that there are numerous Brahmas, Vishnus and Rudras who are holding the offices respectively of creators, preservers and destroyers of the particular worlds placed in their charge by the Supreme Being, Lord Siva—the Chathurta Entity. These office-bearers retire in due course after their love of power ceases, and they long for union with the Supreme. They derive their power from Lord Siva who dwells in them and induces them to act. Of the three, Rudra—the god of destruction—is nearest to Lord Siva. This is due conceivably to the fact that his function is ever to dissolve worlds and bodies, and he is in a special degree saturated with the knowledge of the impermanence of things material, and is more attached than

1. *Sivaprakasam*—Verse 14,

others to the Pure, Changeless Lord of Bliss—Siva. On account of this, Rudra or the Hara of the Trinity is loosely identified with the Supreme Lord—Siva.¹

Incidentally, another point regarding the relation between the Trimurthis and the Supreme Being may be clarified in the light of Saiva Siddhānta. Both in the Aryan and the Tamil Vedas it is often stated that it is the One Supreme Being who appears or functions as Brahma, Vishnu and Rudra. The Puranas, however, appear to claim superiority for one of the three over the remaining two. Stories are not wanting to tell us that two of the three worshipped the third. Religious scholars advise us not to attach too much importance to such exaggerations which were meant only to create a special love in the heart of the devotee for one or the other of the Trimurtis. This confusion of views is got over by the Saiva Siddhāntin by a conception of inter-relation of the Trimūrtis and the Supreme Siva, which is not widely known. This may be stated here: The Supreme Being in Its transcendental (swarūpa) aspect is neither a rūpi (one with form), nor

i. Manicka Vacaga asks of Lord Siva "Even the Trimurtis know Thee not. Who else can know Thee"? (*Tiruvacagam-Tiruppaḷli Eluchi*). In another hymn he says: "He is Maha Deva—the Deva of the devas, He is the true warrior, is the Ananda-Rupi and the source of all, whom the Trimurtis themselves cannot know. He is the resplendent light who cannot be seen by any but the bakthas (lovers of god)".

St. Sambanda speaks of "The three-eyed Lord whom the Trimurthis—who are the foremost among the devas worship as the One who is birthless" (*Tiru Araiani Nallur Tevaram—Hymn : 3*), *St. Appar* speaks of the death of "100 crores of Brahmas, 6 crores of Vishnus, and of Indras as numerous as the sands of the Ganges", and of the Deathless Supreme Being, Isa.

an arūpi (one without form, nor a rūpa-rūpi (one with and without form). But in its relation to souls and matter, it assumes nine variations, pervades them, and acts through them. These are (1) Siva, (2) Sakti, (3) Nāda, (4) Bindu, (5) Sadāsiva, (6) Maheswara, (7) Rudra, (8) Vishnu, and (9) Brahma. The first four are formless. The fifth (i. e. Sadāsivam) is of form and without form as symbolised in the Sivalinga; and the last four have definite forms. The Trimūrtis noted above are emanations from the Supreme Siva Himself, and are known as Kāranēswaras and they reign in the regions of the Suddha Vidya Tattva. These are to be distinguished from souls who, by virtue of their tapas and punya, have risen to the posts of creators, protectors and destroyers-one set for each of the andās in the sthūla material plane. These are known *Kāryēswaras*, and their jurisdiction is confined to the respective worlds in which they exercise their functions. The Kāranēswaras aforesaid, however, exercise their special jurisdictions over the whole Universe with its millions of worlds¹. The countless Brahmas, Vishnus and Rudras at the Kāryeswara level are given the names and emblems of their three respective Lords at the Kāraneswara level, that is, their names, forms, emblems etc. follow the patterns of their respective Masters.

This conception may help to reconcile the two different views regarding the relation between Siva and Vishnu. One is that both are inseparable from each other, and that one dwells in the heart of the other. This is illustrated by Tamil proverb which means that Hari and Siva are one, and that nothing but dust and clay will fall into the mouths of those who do not know this truth. Many authoritative texts could be quoted in support of this inseparability of the two. On the other hand, there are

1. *Vide*: Sloka 42—Siva Tatva Vivēkam.

found some stories of not a very edifying character about Brahma, Vishnu and Rudra. These can be reconciled, if we accept the above notion that the inseparability of Siva and Vishnu and their honourable mention have a reference to the relation between the Supreme Sivam and His own form of Kāraṇēśvara Vishnu, and that stories told of the egotism, desire, anger etc. of the Trimurtis relate to the Kāryeswara murtis who are but souls occupying posts of power and are serving in their limited spheres under divine control.

The Supreme Being as It is in Itself is known as *Sivam* or *Brahmam*. Viewed in its relation to souls and the world—*pasu* and *pasa*—it is known as *Pati* (or *Sivan*). As *Pati* He is impelled by His own attribute of Grace (*Sakti*) or *Karuna* to embark on His *Panchakrityas*—the five fold activities of creation, preservation, involution (destruction), concealment and revelation. To do this He takes suitable forms i. e. in the *rūpa*, *rūpa-arūpa* and *arūpa* states. But these forms are not taken from out of *māya* or matter in its primordial (*sūkshma*) state which furnishes material for bodies and souls. It is His own *Sakti* that furnishes these Forms to Him. His *Sakti* is conceived of as *Gnāna* and Grace which are among the pure attributes of the Supreme—attributes beyond the fold of the three *gunas* experienced by embodied souls viz. *satva*, *rajas* and *tamas*. Modern investigations also confirm that thoughts too have forms.

His *Sakti* as It is in Itself as *gnāna* is *Para-Sakti*. When it turns to wards the souls, it is called *Ādi-Sakti* or *Tirōdhāna Sakti*. When the desire arises in the Lord's heart to help souls, this *Sakti* is called *Icha Sakti*. Then when the Lord notices the fruits of *Karma* which souls have to experience, His *Sakti* is called *Gnāna Sakti*. When He

wills to provide the means and the environments for the enjoyment by souls of the fruits of their Karma, His Sakti is known as *Kriyā Sakti*. Thus His one Sakti assumes five different names. The relation between Sivam and Sakti is compared to that between the sun and its rays, the bell and its sound, and the flower and its fragrance. That is, they are inseparable, and stand in the relation of substance and attribute. This Sakti is represented by the gracious female form of Uma or Sivakāmi. She takes a form which is appropriate to the one which He takes for various purposes. To sum up, God's Knowledge, Grace and Power are known as His Sakti.

Because of His inherent infinite compassion, He performs the five-fold action (Panchakritya) as stated already to redeem souls from the bonds of mala—the principle of darkness—which holds them in its grip. Of these five actions, Srishti (creation) is the first. It is meant to make the bonds of pāsa fit for dissolution in due time, by creating the necessary bodies, organs and environments required for each soul. The second activity is *Stiti*. It is meant to protect or preserve for a time the created things, so as to enable the souls to enjoy the fruits of their action, and thus get rid of them. *Samhāra* is the third activity which consists in the dissolution of bodies and worlds, in order to give rest to the wearied souls, and help them to get rid of the fatigue of their births and deaths. The fourth act is *Tirōbhava* which means concealment of the Lord from the gaze of the soul until it steadily enjoys the fruits of karma, and at the same time makes sufficient progress in spiritual knowledge and longing for union with the Lord, rejecting the pāsa which has been holding it so far in bondage. The last act is known as *Anugraha*—bestowal of ineffable bliss on the aspirant soul after it has become fully qualified to feel as one with the Lord and enjoy His Ānanda.

Here we may notice the factors involved in creation. For a thing without name or form to be evolved into one with name and form, three agencies or causes are required. In the classical example of the potter, we see that clay, the wheel and the rod, and the potter himself are required to make a pot from the shapeless clay. The clay is known as the material cause (*mudal karanam*). The danda (rod) and the chakra (wheel) of the potter form the instrumental cause (*thunai karanam*), and the potter himself is the efficient cause (*nimitha karanam*). The *nimitha karana* should be an intelligent being if the desired effect is to be produced by uniting the remaining two *karanas* (causes). Now, for the creation of the world, *māya* is the material cause; the Lord's own Sakti or will or *gnāna*—and nothing external to Him—is the instrumental cause; and the Lord Himself is the efficient cause. Thus creation takes place. It may be noted also that this creative activity and other activities take place by His mere *sankalpa* (will)—by His mere presence. He remains unaffected by them, just like the sun which remains unaffected by the different changes which take place simultaneously in his presence in different kinds of flowers etc.

We shall now proceed to note the Siddhāntic conception of the nature of *pasu* (soul). This is conveniently summarised in one verse in *Sivaprakāsam*, which has been translated thus: "The seers of truth say that souls are countless, eternal, and sunk in spiritual darkness. By the grace of God, they take up bodies suited to work out their twofold (good and evil) karmic tendencies, and are born as lower and higher beings. In the course of experiencing the endless fruits of their karma, they commit acts of merit and sin, and have births and deaths. When the season arrives for the dissolution of the dark bond affecting the soul, the light

of Grace in the inmost soul dawns, and darkness is dispelled. Then the good freed souls reach the Feet of Providence"¹. The soul is known as 'pasu' because it is found bound by pasa—the principle of darkness or ignorance. *Sivagnāna Siddhiyār* states the nature of the soul thus :

"It is formless (arūpa) and all-pervasive (vibhu); but unlike that of achit or matter, its vyāpaka consists in becoming one with the thing it dwells in for the time being (body or God). Its eternal intelligence and power is eternally concealed by the pāsa (bondage) of anāva mala, and is hence called pasu"².

Two important features of pasu can be noticed. One is that it never stands alone, all by itself ; it is always found in association with some other thing, either with the world or with God. The other feature is that the soul assumes the nature of that with which it stands associated. It does not, however, get itself transformed into the thing which it contacts. It has been compared to the crystal which takes on the colour of the object with which it comes in contact, while retaining its own nature. On account this characteristic of the soul it is called *sadasat*. *Sat* is the eternal and never-changing Reality. *Asat* is a real which undergoes change in its condition. Such is *pāsa*. Pasu (soul) is capable of knowing both *sat* and *asat*.

1. Translation of *Sivaprakasam* by K. Subramanya Pillai—Published by the Dharmapuram Mutt (p. 19).

2. Translation of *Siddhiyar* : Sutra IV. 2. 20. J. M. N. Pillai's *Sivagnana-Siddhiyar* (P. 206-7).

God and soul belong to one category, in so far as both are chit (intelligent beings), and have iccha (emotion), jñāna (intellect), and kriya (will) saktis. But they differ in three respects : (1) Whereas God ever remains pure and untainted by malas, the soul is so tainted. (2) Whereas God undergoes no change in His condition, attributes and powers, the soul is, from the beginning, covered by mala (principle of ignorance), and passes through various conditions. (3) Whereas God is ever all-knowing and omniscient, the soul, though capable of knowing, can know only with God's help. The nature of the soul is intelligence, though it stands in need of God to come into play. Hence the soul is known as stūla chit, whereas God is sūkshma chit. Sivam (God) is Sat, Chit, and Ānanda.

There are three orders of souls. The vignāna kalas belong to the first order. They are tainted by only one mala, namely ānava mala. The pralayākalaras belong to the second order. They are covered by two malas, namely ānava and karma. To the third order belong the sakalaras who are tainted by all the three malas, namely ānava, karma and māya. It is to the third and last order that most men and all the ordinary dēvas in other worlds belong. The human soul is enveloped in five sheaths or kōsas as they are called. They are (i) anna maya kōsa, (ii) prānamaya kōsa, (iii) manōmaya kōsa, (iv) vignānamaya kōsa, and (v) ānandamaya kōsa. All these are evolved out of māya.

Souls pass through three stages before they are finally emancipated from the clutches of pāsa. The original and first stage in which they are found is called the *kēvala avasta* (avasta = state). While in this state, the soul is fully enveloped in the darkness of the principle of ignorance i.e. ānava mala. The powers of intellect, emotion and will which are inherent in the soul are all kept down and remain

unmanifest. The soul lies inactive as though it is inert. In the next stage known as the *sakala avasta*, God provides souls with suitable bodies and environments, and goads them on to activities of an increasingly fruitful character. We men are in this stage. The last and the highest stage is called the *suddha avasta*. Only after passing through the mineral, vegetable, animal and sub-human kingdoms, the soul reaches the human kingdom. Here it takes several births to wear off gradually the tainting grip of *ānava*; and at long last the great questions about the whence and whither of man are seriously asked and correct answers sought. Divine Grace continues to give necessary assistance, all unseen by the soul, till the final step is reached; and through Divine Grace again the bonds of *ānava*, karma and *māya* are snapped once for all, and the soul attains freedom, purity and bliss.

Having studied the attributes of *Pati* and *pasu*, we may consider those of *pāśa*. These are usually taken to be three in number. They are *ānava*, karma and *māya*. *Ānava mala* is the primary *malā* which, through eternity, has remained with the soul, as though it is naturally so connected. The other two *malas* begin to come and join the primary *mala* later on. Hence, *ānava mala* has been called *sahaja* (natural), and the other two *ākantuka* (those which joined later). This *ānava mala* is one, but has innumerable agencies through which it works in innumerable souls. It is capable of hiding everything from the soul—both itself and everything else. Just as verdigris is ever present in copper, this *mala* is ever found in conjunction with the soul's consciousness, and hides all its inherent powers of knowing, feeling and willing. It is eternal. It stands like bran in rice. Since all through eternity it stands connected with *anu* (i.e. soul), it is called *ānava*. But it is not an attribute of the soul, nor is it a product of *māya*. Just as rice remains purer

when bran is removed, so will the freed soul shine better after ānava mala is removed. It is not the mere absence of knowledge, but a positive principle of darkness whose nature is to hide, though it is jata (unconscious). When souls get into the sakala (embodied) state, the ānava mala permeates all the bodily and mental organs, and generates through them qualities like (i) passion and lust, and the feeling that there is nothing else than the objects of passion which could give greater happiness, (ii) intense sorrow when the object of this passion moves away, (iii) covetousness in spite of awareness of its undesirability, (iv) starving and suffering when material desires are not fulfilled, (v) developing likes and dislikes for fellow human beings, thinking that these have brought the souls happiness or misery, and (vi) pride and self-satisfaction at the sight of wealth and family. The power of ānava is gradually weakened in individual souls as they are led on to higher stages of spiritual advancement, and finally it ceases to affect the soul which has attained mukthi i. e. at-one-ment with the Supreme.

Māya is unintelligent, primordial matter which, at first, is without name or form. It is also eternal like Pati and pasu. It is the stuff out of which worlds are created, as also bodies, minds, and environments. It affects all souls through its various powers which pervade all its evolutes. It binds the sakalas—souls of the third order—very closely, and provides them with infinite varieties of bodies, instruments and environments. It clings to souls so long as the primary mala i. e. ānava clings to them. According to its state of fineness or grossness it is divided into three grades. In its subtlest stage it is known as *Suddha Māya* (pure-matter). From it God evolves five *tatwas* (reals, evolutes) called Nāda Tatwa, Bindhu Tatwa,

Sādhākya Tatwa, Iswara Tatwa and Suddha Vidya Tatwa. These five are called *Suddha Vidya Tatwas*. The Supreme Lord acts directly in this Suddha Māya, and assumes His Forms. Hence these tatwas are known also as *Siva Tatwas*.

In the second stage, this māya is usually called *asuddha māya*. From it evolve seven tatwas known as *vidya tatwas*. Time, causation and agencies for evolving mental organs are among these five. The aforesaid suddha tatwas energise this asuddha māya and produce the vidya tatwas which are for this reason spoken of, at times, as Suddha Tatwas.

Prakriti māya is the name given to māya in its grossest stage. Out of this, twenty four tatwas known as *Ātma Tatwas* are evolved. These include the five elements, the sense organs, the sensations, the mental instruments, and three guṇas (satwa, rajas and tamas).

The tatwas also provide worlds of different orders ; and in these worlds live beings of different grades. And there are several dēvas (celestial beings) who function in them under Divine control. At the time of samhāra (involution), disembodied souls have their rest in māya. Sivam, the Supreme Being, stands above all these thirty six tatwas, though It pervades them, and energises them through Its Sakthi. The highest salvation for souls means the transcending of all the worlds and experiences pertaining to these thirty six tatwas.

Māya is like the husk which covers the rice-grain, and is removable. The rice becomes pure when the husk is removed. So does the soul become pure when māya is left behind.

Ānava mala is like darkness which always hides things. Whereas physical darkness reveals itself while concealing other objects, ānava-darkness conceals itself also from soul's view. Māyā serves to afford light, though partial, and thus differs from ānava.

Karmā mala is the third of the malas to be noticed. It provides cause for the varieties in bodies which are given to souls, and also in experiences of pain and pleasure to them, and takes them through cycles of births and deaths. It is also co-existent with the eternal souls with which it remains in contact, and which it induces to act through body, mind and speech, and thus accumulate puṇya and pāpa. At the time of saṁhāra this karma mala also rests inactive in māyā. It is divided into the three well-known branches —prārabha, āgāmya and sanchita karmas.

This mala is like the sprout in the paddy, and is removable. It ceases to affect the souls which, through jñāna, attain mukti.

We have so far considered the nature and attributes of Pati, pasu and pāsa, and the relation between pasu and pāsa. We shall now notice briefly the relationship between pati and pasu (God and soul). This is indicated in the opening verse of Sūtra II of Siddhiyār, which can be translated thus :

“He is one with the souls and different from them ; He is one-and-different as well. He is the Sakti which shines in souls as Light Transcendant. He is the Lord of all (Pati) who, through His fivefold activity, guides innumerable souls in consonance with each one's karma and His own will. He is in inseparable relation with them, but remains unaffected by their nature and actions. He stands self-luminous and spotless, and is monipresent”. His

relation to souls can be likened to that of the letter A to the other letters ; and it is a direct relation. His relation with the world is through, and for, the soul. God is one and different from the souls, as is the soul in relation to its body or organs. Saiva Siddhānta interprets the famous Upanishadic term *advaita* as meaning *ananya*. It is a non-dual relationship between two things which are inseparably connected, like fire in wood, ghee in milk, juice in fruit, and oil in gingelly. Sivagnāna Munivar (author of the *Drāvida Mahā Bhāshya*) compares this advaita relation of inseparability to that between music and tune, fire and iron, water and salt, air and space, life and body, water and shadow, sun and crystal, sunlight and lamplight, sunlight and eyesight etc. Thus the advaita relation is not one similar to that between gold and the jewels made out of it, nor the one between darkness and light. It means neither one nor two, nor the negation of either ¹.

In one of the Tēvarām Hymns by St. Sambanda also we find this relation stated beautifully. It is found in the decad sung in the temple at Tiruvīlimilalai.² It can be freely translated as follows : "The abode of Him who is one as the Beginning and End of All, who is two as woman and man, who is three as three gunas (satva, rajas and tamas), who is four as the eternal four Vēdas, who is five as the five elements, who is six as the six tastes, who is seven as the seven musical notes and who is eight as the eight directions, but one who is at the same time different from all these and (yet) their *indweller and mover* is in Tiruvīlimilalai"². God is all, but all is not God. He is all, and not all. He immanent in everything, but still transcends them all.

1. This is the description given by the author of Siddhiyār itself, in another work of his called *Irupa Irupadu*.

2. This temple is in the Tanjore District.

St. Meikandar has clearly distinguished the term 'Ēkam' from 'Advaitam' and has given the above interpretation to 'Advaitam'¹. This view of Advaitam is known as "Suddha Advaitam", to distinguish it from *Kēvala Advaitam* or *Ēkatma Vādam*. This view refutes a number of other views which are discussed at length in the *Sivagnāna Siddhiyar* and the *Drāvida Maha Bhāshya on Sivagnāna Bōdham*.² Thus it may be noted that Saiva Siddhanta is different from monism, dualism, and qualified monism (*Visishtadvaitam*).

III

So far we have considered the reality of God, souls and the world, their attributes and their relation to one another. We shall now take up the question of the goal of human existence, the means of reaching it, and the nature of life in the state of spiritual freedom. Souls which have risen up to the human level have, broadly speaking, reached a stage distinctively higher than those in the sub-human kingdom. But even among human beings all have not risen to the same level of achievement and refinement of intellect, emotion and will. In spite of some fundamental common traits, there are great variations in capacity, temperament, and action. But after man reaches a certain level of

1. Hence St. Meikandar has been called "Advaita Meikandan". St. Thayumanava—one of the greatest seers and philosophers of the 17th century—also pays his tribute to St. Meikandar as one who has discovered and presented "Suddha Advaita" which remained beyond the vision of many thinkers.

2. Advaitam is different from Aikyam, Samavayam, Saiyogam and Anirvachaniyam. J. M. Nallaswami Pillai points out that Manilal Dvivedi has stated in his "Monism or Advaitism" that Advaita means only *Ananya* and not *Eka*, or *Abheda*, or *Abhinna* (P, 164—*Sivagnāna Siddhiyar*).

thought and culture, he begins seriously to enquire about the whence and the whither of himself and of the world, and about the means of attaining freedom from the imperfections of human life and of becoming one with the Supreme Being. He sees that the whole creation is moving towards one far-off Divine event. He realises that all religions are paths leading to this goal, and finds that some men have reached the end of their journey, while others are still treading their paths slowly, crossing one mile-stone after another. Several births are required before one can reach the final goal. He has first to practise several disciplines to build up a good and strong character. He has to achieve purity in body, and in thought, word and deed. He has to learn to refrain from evil, and to try to do good to others.

Of the eight steps in the *Ashtāṅga Yōga* ending in samādhi (state of remaining in union with God) the first two are iyama and niyama. Non-injury, truthfulness, non-covetousness, humility, impartiality, hospitality, purity, refraining from drink and lust, and the winning of the approbation of good men are listed under iyama. Under niyama, purity, compassion, moderation in food, endurance, straightforwardness, honesty, firmness, acceptance and rejection according to law, abstaining from lust, theft and injury are put in. Next, tapa, japa, santōsha, āsthikya, dāna, vrata, Siddhānta vichāra (study of ultimate problems of life), performance of daily hōmas and Siva pooja, and faith in scriptural practices are prescribed. (Vide Tantra III in Tirumantram by St Tirumūlar). It is only after these two steps are crossed can one enter upon yōga. *Sivagnāna Siddhiyār* points out that God is Supreme Law, and that Love is Law. Good conduct, love, compassion, āchāra, courtesy, friendliness, good nature, tapas including sense-control and observance of austerities, charity, respect

for others, reverence to the deserving great, truthfulness, manly rejection of all temptations, humility, sense of discrimination and worship of elders are mentioned as the general and basic virtues of the spiritual aspirant, whether he is a theist or not. These are the ordinances of the Lord for the purification and upliftment of souls to a high spiritual state.

But, for making further progress from the above basic level of virtues, one has to cultivate love of God, and worship Him in all sincerity and humility. Such worship is acceptable to God. To the question "What God is to be worshipped", the answer is "the God of your choice, one whom you love". The worship offered to any God is ultimately the worship of the one Supreme Lord. Without this love and devotion to God, no amount of penance will take the worshipper to the highest goal. God is the nearest to us, and should be felt as the dearest to us as well. Profound gratitude for all His mercies shown to us through aeons, all unasked, will melt the the worshipper's heart. And the realisation that He is Love, that He is our Eternal Father and Mother, and that the highest quality of love is to become merged in the person loved will spur all healthy minds to quicken their pace in their march on the path of Bhakti. Such union with the Supreme will also mean freedom from all imperfections and conferment of eternal bliss.

When that yearning for a vision of God—for communion and union with Him—matures, the Lord appears in a suitable form in or before the aspirant soul, and gives it spiritual initiation. The nature of this initiation varies according to the order to which the aspiring soul belongs. Mention has already been made of the three orders of souls, namely, the *vijnānakalars*, *pralayākalars* and *sakalars*. To the souls of the first order, the All-knowing Lord who is the

indweller in all gives the initiation from within themselves, by intuition. To those belonging to the pralayākala group, He appears in His well-known divine form with four hands, three eyes and blue throat, and initiates them as a Guru present in front of the disciple. He adopts yet another method in initiating qualified aspirants of the sakāla group. Ordinarily He induces a jñāni (a perfected soul) still in the human body to appear before the aspirant and give him dīksha (initiation). In special cases, He himself appears as a guru in human form, and gives the initiation, as He did for St. Mānīka Vācaka, the author of Tiruvācakam. The will of the Lord manifested through His Kriya Sakti confers this benefit on the advanced aspirant.

The object of *Dīksha* is first to put down the force of *mala* and free the soul from its grip, and immediately thereafter to confer on the disciple the vision and bliss of jñāna. Minute details of several kinds of dīksha for the sakāla souls are given in Siddhānta works. It will be sufficient here to indicate the nature and aim of just a few of the varieties of this dīksha for the sakāla souls. There are three grades in one category of dīksha namely (1) *samaya dīksha* (2) *visēsha dīksha* and (3) *nirvāna dīksha*.

In *samaya dīksha* the āchārya performs hōma with the object of initiating the entrant into religious life and making him fit for observing its ācharās and disciplines calculated to improve the purity of body, mind and soul—of thought, word and deed, and introduce him to the initial step of concentration on, and love for, God. In *visēsha dīksha* which is the next higher initiation, the āchārya takes the disciple mentally through a certain form of divine sakthi, and makes him qualified to do Siva pooja himself, to study the Sivāgamas with understanding, and to embark on yōga mārga. In the still higher form of dīksha

known as *nirvāna dīksha* the āchārya who has already God-vision and is ever in touch with His Holy feet, wills that all the six means of acquiring karma for the soul are resolved, one into the other, in a certain order, until the last is absorbed in the *tirōdhana sakthi* of Siva. When this is done, the thoughts, words and deeds of the disciple become spotless and pure, and continue as such, and his progress towards God-realisation is greatly quickened.

Apart from these recognised forms of *dīksha* accompanied by mantra, *kriya*, and *bhāvana*, there are less formal acts of initiation given to deserving *sakala* souls. This may be imparted by mere sight, touch, word, *bhāvana*, exposition of *jñāna sāstras*, or *yōga*. These may be adopted either as parts of the aforesaid formal *dīkshas*, or as independent *dīkshas*, all by themselves.

It is interesting to note that even for those who are incapable of observing the disciplines of *samaya āchāra*, like lads, old men, women, mental defectives, sick people, slaves etc., a form of *dīksha* known as *Nirbīja dīksha* has been prescribed with a view to help them to gradually learn to observe the necessary *samayāchāras*.

After initiation, one or another of the four main paths is followed according to the stage of spiritual development attained by the seeker after God. They are known as the *charya mārga*, the *kriya mārga*, the *yōga mārga* and the *jñāna mārga*. The *charya mārga* marks the beginning stage. Each of the three remaining *mārgas* constitutes a stage higher than the one next preceding it. These four *mārgas* are also known as *dāsa mārga*, *satputra mārga*, *saha mārga* and *sanmārga*, respectively. These are so called because the seekers treading these paths look upon God respectively as their master, their father, their friend and their lover.

In the *charya* (dāsa) mārga, the devotee renders bodily service in Siva's temple (cleaning its premises, gathering flowers and weaving them into garlands for the image of the Lord, lighting the lamps in the temple etc.) He delights in singing the Lord's praise, and serving those who wear the Saiva chinnas (marks)—the sacred ashes and the rudrāksha beads. Thus in this stage the worship is offered to an image of the Lord—a rūpa or stūla form—by means of service largely external. Such devotees attain, after death, Siva Sālōka i. e. life in the world or plane where Srikanta Paramēswara dwells.

In the *kriya* (satputra) mārga the devotee does loving pooja directly to Siva linga (Sūkshma form of God), with all the prescribed mantras and rites, sings Sivas's praise, does the daily agnikārya, and takes preparatory steps for yōga. Thus in this stage, the worship is both external and internal; and it is directed to the rūpa-arūpa form of God. The reward for such worship is Siva sāmīpya—the privilege of living in proximity to Srikanta, after leaving this world, and offering service to Him.

Those who have reached the *yōga* (saha) mārga begin with prānāyāma, see the six ādhāras within themselves, and meditate on the dēvatas of those regions, and concentrate on the Inner Light Transcendent (the Nishkala or ati sūkshma form of God). They drink of the divine nectar welling up from within after concentrating on the highest ādhāra. After sheddding their mortal coil, they obtain the very form of Lord Siva. This state is known as Siva sārūpa mukthi. All these three states are known as *pada mukthis*—stages of a lower order in spiritual freedom and perfection.

The fourth and the final stage in spiritual evolution is reached in the jñāna mārga (sanmārga) with several stages.

The nature and form of worship pertaining to this stage are different from, and higher than, those noticed in the three earlier mārgas where the activity of worship is directed to a form, either without or within, through body and mind. It may be noted also that only for the soul that has crossed the first three stages that the Lord Himself appears in human form and gives *Jnāna Diksha*—initiation to the path of Jnāna. The path has to be pursued through its several stages before the final goal—the highest mukthi—can be attained. Only those who pursue this jnāna mārga practise samādhi, and succeed ultimately in remaining in union with the Supreme. The fruition of the samādhi is Siva Sāyujya. This is known as *para mukthi*—the highest mukthi—as distinguished from the three grades of *pada mukthi* noticed already. The relative merits of all the four have been indicated by a seer and saint by comparing charya, kriya, yōga and jnāna to the bud, the flower, the unripe fruit and the fully ripe one, respectively.¹ It may also be noted in passing that the lives ordained by Lord Siva for the four great Āchāryas of Saivism—viz. St. Tirunāvukkarasar, St. Tirugnāna Sambandar, St. Sundaramūrti and St. Mānicka Vācakar—who were all perfect Sivagnānis—illustrate in the main the dāsa mārga, the satputra mārga, the saha mārga and the sanmārga respectively.

Now a short account of the practice of Jnāna Mārga may be attempted. Most of those who come up to this stage study all the various siddhāntas concerning God, man and the universe and then begin to practise meditation within themselves on the Supreme Being in Its Swarūpa state, and see Sivam both within and without. But objective

1. St. Tayumanavar.—Paraparak kanni—157.

consciousness may continue to persist. This is an indication that ānava mala is still active, and that the vision of the Supreme cannot yet be had. To put down this assertion, or the invasion of the ancient ānava, a special practise or sādhana is prescribed. First, the Sri Panchākshara (*Na ma si va ya*) should be chanted in the proper manner, and in the proper spirit. The plain or surface meaning of this great Siva mantra is "Namaskar to Siva". He is our Lord and Master, and the soul is His servant who bows to the Master's will. His very form is composed of these five sacred letters which are enshrined right at the centre or hridaya of the Vēdas both in Sanskrit and in Tamil (Tēvāram). They are held in the highest esteem in all the Saiva Hymns and in all the Siddhānta Sāstras. Their japa is held to be capable of warding off the invasion of the vāsana mala—traces and tendencies of the prārabdha karma. Along with this japa, another practice should also be followed. This practice is known as *Sivōham Bhāvana*.

In this method, the soul identifies itself in imagination with Siva, and repeats constantly "Aham Sivam" i.e. "I am Sivam". This will facilitate the obtaining of the vision of Sivam ultimately. So long as the I—consciousness of the soul and objective knowledge remain, vision of the Supreme cannot be had. But, when, by the strength of the Sivōham-bhāvana and dhyāna, that I-consciousness is subdued, the world will disappear, and only the jñāna swarūpa of Sivam will appear, shining in all Its glory. In order to make sure that the soul does not get slack in its meditation and lose sight of this vision, Panchākshara japa should be practised after getting the necessary initiation from a jñānāchārya who has himself attained a state of undisturbed vision of Sivagnāna. This should be supplemented by Antaryāga puja in which Siva is worshipped in one's own heart-lotus, navel, and the spot between the eye brows—i.e.

where the penial gland is situated. The vision of Sivam which is had in the Sivohāmbhāvāna state is also partial, but indispensable as a step to the higher stage. The soul should strive to give up all consciousness of itself and remain completely merged in Sivam. This jñāna is known as *Pāti jñāna*—Jñāna imparted by Pati out of His Grace, and it is only through this God-given insight that one can have a vision of Reality. This supreme jñāna is to be distinguished from *pāsa jñāna* and *pasu jñāna* which are sometimes mistaken to be true or full jñāna. *Pāsa jñāna* is only knowledge derived from the scriptures, the various arts and sciences, and the world itself. *Pasu jñāna* is the awareness of the existence of the knowing soul apart from the worldly objects and the mind, and the feeling or pride that the soul itself is God or the equal of God. These types are imperfect varieties of jñāna. *Pāti-jñāna* which alone is perfect jñāna is obtained by practising the *sādhana* which the guru has shown.

The question may be asked whether the continued possession of its human body may not prove to be a hindrance to a soul in the said state of merger in Sivam. If only such a soul leaves off all acts concerning its body, and clings only to Sivam, and if it realises that all the activities of all things and all sentient creatures around it are really the activities of God, it stands one with God. It will pass the danger of invasion by its body-consciousness and of attack of *ānava mala*. Its very body and its physical and mental apparatus will be transformed into body and instruments of God. When thus *ānava* becomes powerless to attack, *māya* and *karma* will also become incapable of disturbing the purified soul. The freed soul will have neither likes nor dislikes. Hence the past *karma* cannot touch the purified soul, but only its body. Nor can any *karma*

accumulate for the future. When in this manner the soul has got rid of the influence of ānava, karma, and māya, the vision of the Grace of God will dawn, followed by the vision of Sivam. In this vision, the soul sees the infinite compassion of the Lord, and the manner in which He has been helping the soul all through its stages of evolution—from its kēvala avasta right up to the suddha avasta—by ever remaining in union with it, by helping it to see and by seeing Himself as well, and by promoting activity calculated to wear out the bonds of pāsa. The realisation of this infinite compassion and love of the Supreme melts the heart of the soul freed from pāsa. Overwhelmed by a sense of gratitude it loves the Lord intensely. This may be called Siva nishta—reaching the Holy Feet of Siva. When a soul still inhabiting its human body reaches this stage, it is known as a Jīvan Muktha—one who has obtained mukti (freedom) while still in the body. Only such active and intense love born of immense gratitude for the Lord, will fructify in Infinite Bliss, Siva Bhōga—Sivānanda. Without such love for God, there can be no Ānanda. Love leads to Ānanda. The great spiritual seer St. Mānicka Vāchaka addresses the Lord in one hymn as “Oh Bliss! Oh my Love!”

Such jīvan mukthas merged in the love for, and bliss of, the Supreme Sivam see nothing but God in all things around them. They have no likes or dislikes. They are not mindful of social etiquette, nor of tāpas, nor of āsrami rules. They are beyond the control of their body and mind. They have no caste or creed. They behave like children. and may act sometimes like mad men, on those possessed by spirits. They may be found singing and dancing in ecstasy. They stand fixed in union with the Supreme, and nothing in the world can effectively drag them down. They are

freed finally from birth in this world. They will be enjoying the vision and bliss of the Supreme even when they are in the waking state. According to the Siddhānta conception of mukthi, salvation consists in becoming united to the feet of the Lord. The soul is entitled only to the full enjoyment of the Ānanda of the Supreme. But it does not become the equal of Siva, and cannot perform His *Pancha Krityas*. Its separate existence continues, though its nature is transformed. Pāsa also continues to exist, though its power to bind the released souls has become extinct. In a subtle sense, ānava even helps the muktha soul to enjoy the Divine Bliss.¹ Thus, in the Siddhānta conception of Mukti, all the three padārtas continue to exist, though the nature and action of pasu and pāsa become different.²

The soul which has attained this mukti will remain immersed in the eight great auspicious attributes of the Supreme Being. It will be in the enjoyment of supreme bliss. The relation between Siva and jiva in the mukthi state has been compared to that between magnet and iron, fire and the iron piece put in it, water and the salt put in it, and the rasa kuliga and copper. The first of these analogies is meant to show that God undergoes no change Himself when the freed soul is in union with him. The second one is to show that God transmutes the mukta soul into His own swarupa. The third is meant to suggest that

1. Anava mala does this by screening off pasu and pasa from the view of the soul in mukthi, so that its bliss resulting from its union with Sivam may not be interrupted by cognising them.

2. This conception of Siddhanta mukthi differs from those of several other schools of thought (e. g.) Monism, Dualism, Visishadvaitam, Bheda vadam, Parinama vadam, Aikya vadam, Sivasama vadam, Pashana vadam and Isvara Avikara vadam. Lokayatam, Buddhism and Jainism.

God bestows His attributes on the freed soul. The last analogy suggests that God takes into Himself the muktha soul without making explicit His power to transform. The nature of the Bliss enjoyed by the soul has been stated by many a mystic as being beyond all words. It has been suggested that some vague idea can be gained by thinking of the difficulty of separating the taste of each individual component of a mixture of the juice of sugar-cane, honey, milk, fruit-juice, sugar candy, sugar etc.

Such is the grand picture of the life of the jivan mukthas. But, so long as they live in the physical body, they too are expected to continue to be on their guard against a possible attack, however feeble, by their old enemy—their vāsana mala. This is the possibility of the recrudescence of the spent up tendencies of prārabda karma, and of its attempt to slacken, if possible, the steadfastness of the jnāni's meditation on the Supreme. If, while the effect of his prarābda karma begins to appear, he becomes conscious of himself and develops likes and dislikes; things of the world will once again begin to present themselves before him ; and he will once again be exposed to invasion by māya which he has once transcended. Revival of this objective knowledge will bring about a renewal of an attack of ānava. These may cost him temporary loss of his sense of union with the Lord, and of his enjoyment of Siva Bhōga. But this is only a possibility, and that too perhaps may not exist for all jīvan mukthas, but only for some. And all of them will remain undisturbed in spiritual freedom and perfect bliss once their prārabda karma ends and they leave their body.

However, certain preventive steps are suggested in the Siddhānta Sāstras for avoiding all possibility of such invasions from vāsana mala. Since consciousness of the individual self is the source of this danger, the jīvanmukthas

should once again plant themselves firmly in the experience of Siva jñāna, and thus wash out the touch of mala. They are enjoined firstly to avoid the company of low-minded persons, and ever be in the company of real devotees or jñānis of God and honour them as God Himself. Secondly they are enjoined to honour also Bhasma and Rudrāksha, which are the Saiva emblems worn by the devotees, as Lord Siva Himself. Thirdly they are to worship the Siva Linga, in the temples as Lord Siva Himself, and take delight in singing His praise and dancing in ecstasy. The great saints and ācharyas have practised all these and exhorted people to honour these.

Bhasma (sacred ashes), Rudrāksha, and Siva Linga are symbols pregnant with meaning. Bhasma or Vibhūti is prepared by burning dried cow-dung with appropriate Siva mantras. It may be remembered that the cow is also called 'pasu' and the dung its 'mala', and that the ashes are white. The bhasma dhārana is a symbol to remind human beings of the ultimate object of their life on earth—that they, the pasus, should burn away their three malas in the fire of Sivagnāna and attain purity (whiteness.) The tripundara suggests that the malas to be burnt away are three in number. The ashes suggest also the perishable nature of all things of the world. The Vēdas, both in Sanskrit and Tamil, greatly insist on the wearing of Bhasma.

The gist of the Upanishadic story of the Rudrāksha is that it was created out of the drops of tears shed by Lord Mahādēva on hearing from the Dēvas about the suffering and humiliation which had been inflicted on them by the asuras. ('Rudra—aksha' means Rudra's eyes-tears welling out from the eyes). The wearing of the Rudrāksha also is enjoined by the Vēdas. This is the symbol of the compassion which one should have at the sight of distress of others.

The Sivalinga is also an emblem of very great spiritual significance. It stands for light—jnana jyōthi. St. Tirumular states in one of his revelations thus : “The human heart is the sancta sanctorum (garba griha). The fleshy body is the temple. The mouth is the entrance with the gopuram thereon to the presence of the compassionate Lord. To the clear sighted sees, the jīva is the Siva Linga, and the five deceptive indriyas are the lamps burning in the shrine”. Thus the installation of the Siva Linga in the sancta sanctorum suggests that the highest form of worship is to try to see Siva in jīva and worship Him in the Ātma Linga which is stated to be of the size of the thumb—Ankusta pramāna. The Supreme Being can be worshipped in His eight forms—His ashta mūrthas, namely the five elements, the sun, the moon and the jīvātma. But as the first seven are nonsentient objects, worship in the chitform—one’s own self—is the highest form of worship. Hence the unique praise of the worship of Siva Linga in the greatest scriptures of our land.

The temple too is symbolical of the human body. The famous shrine of Lord Natarāja at Chidambaram has been definitely designed to represent a number of yōgic facts and experiences. So the aspirant for salvation is expected to know the innner meanings of all these symbols, undergo the prescribed disciplines, and perform the practices suggested by them in accordance with the yōga and mantra sāstras.

Hence the jīvan muktha is directed to wear Vibhuthi and Rudraksha, to worship Siva Linga and be in the company of jnānis. He is to regard all these as Siva Himself. It may also be noted that worship of Siva in His temples has been enjoined on the aspirants in all the four mārgas—charya, kriya, yōga, and jnāna. The worshipper in the first of these

stages looks upon the images of the Lord as the Lord Himself, and the Lord bestows His Grace upon such worshippers without any special manifestation. The worshipper in the kriya stage believes that Lord Siva who has no form has been invoked to stay in this Linga in a mantra-form. He will, therefore, try to see the Lord in His mantra-form when he offers worship to the Siva Linga. To him the Lord appears like the fire in fuel. The yōgi feels that Siva who occupies his whole heart as His Shrine accepts worship also in the Siva Linga in the temple. To him the Lord will appear in the form in which he desires to see Him. The jnāni feels that Lord Siva is everywhere and that, for the benefit of the souls, He accepts worship through this Siva Linga. The jnāni worships the Linga in all love. To him Siva always manifests Himself from the Linga and blesses him, like the cow which gives out its milk at the sight of its calf. These jnanis realise that the worship of the Lord offered in all the four stages is real and is acceptable to Him. And as jnānis have to be the natural gurus of the aspirants for spiritual bliss, they have themselves to set examples of worship in all the four mārḡas. They who have risen to the highest stage can well afford to adopt also the forms suited to the earlier stages, in order to induce others to get on to the path of Freedom and Bliss. When the Siva jnānis thus perform worship, Lord Siva will act through them, and give appropriate initiations to aspirants.

One other characteristic which must be noted in the jnānis is their great compassion for the struggling mortals. In the closing verse of one of his philosophical works (Tiruvāraṇyaka), St. Umapati Sivāchārya states that the jīvanmuktas are incessantly tossed about in their flood of compassion at the sight of the suffering of men who are involved in worldly activities standing at the head of their

deceptive senses. And St. Sambandar asserts that Siva bhakthas would surely have Jīva Kārunya, and hints that those who have no compassion are asuras like Ravana.¹ All the great Saiva Samaya Āchāryas have exemplified in their daily lives their love for their fellowmen. Their ground for loving others and serving them is stated in the following command contained in a Saiva work called "*Saiva Samaya Neri*"—(The Path of Saiva Religion). "Be loving to all living beings, since, Lord Siva is ever present in them as their In-dweller."

We have seen in the course of these lectures how the ancient seers and saints of our land have been reminding us of the ultimate goal of human existence—of a life of spiritual freedom and Divine Bliss, and have given us a philosophy and religion based on reason, revelation, and verification by our own experience. Their message has a special value in these days of growing secularism and life of confusion, conflict, worry, frustration, fear and misery. The great experiment of democracy in a Republic can prove a blessing, only if it is clearly recognised that the true purpose of good government is to actively help the citizens in their march through the stages of Dharma, Artha and Kāma to the ultimate goal of Mōksha—life of spiritual freedom and bliss. All the moral virtues like honesty, purity, love and service have to be developed in the life of the nation, and *tyāga* as opposed to *bhōga* has to be upheld as the definitely superior ideal, and means to the attainment of the final goal of man's existence. We have seen how the jīvan mukthas—those who have no attachment even for their bodies—are impelled by their love for others to render active social service in an unselfish spirit. Those who have not yet risen to their level—they too have to practise this

1. St. Sambandar's Tevaram sung in the Madurai Temple.

form of service to the best of their ability. It is not to be in a spirit of condescension or patronage, but in a spirit of service to the Lord Himself who dwells in the "Daridra Nārayans" as Sri Ramakrishna would call the poor.

Let me conclude this series with two requests made to the Supreme Being by St. Tāyumanavar :

In one hymn he cries out :

"Thou Supreme One ! vouchsafe to me Thy grace, so that I may for ever enshrine Thee in my heart, and worship Thee as a duty never to be forgotten". After thus praying for the grant of love for God, the saint proceeds in the very next hymn to pray for love of His creatures. He prays :

"Thou Supreme One ! bestow on me Thy Divine Grace to enable me to look upon all living beings as myself, and to love and feel for them ".

Love of God manifested in the love of all living beings is thus the quality which is practised and preached by our jnānis. May we also pray likewise to the Supreme One, in all sincerity ! May He bless us all and guide us aright !

Om Shānti ! Shānti !! Shānti !!!

SAIVA SIDDHĀNTA

We are living in an age of marvellous progress in the field of science, coupled with the amazing inability of civilised man to live with fellowmen in peace and amity. Selfishness, both individual and national, leads to greed and competition, and provokes antagonism leading to war. Confusion and frustration, worry and fear, want and misery, and increasing cruelty poison human life in millions of homes. While atomic science promises prospect of plenty, what we find now are only atomic bombs and other weapons in abundance. Among some of the intellectuals the heart has not developed *pari passu* with the head. Secularism and materialism spread all round. Wherefrom can the motive force come to change men's heart to remove the basic ignorance regarding the end and aim of life? As Bernard Shaw says, "Religion is the only real motive force in the world". And as H. G. Wells has observed, "Religion is the first and the last thing, and until man has found God, and been found by God, he begins at no beginning and he works to no end". Hence a correct understanding of religion and philosophy is essential for human progress and happiness.

We have to steer clear of the extremes of modern secularism and religious fanaticism, both of which are playing great havoc in human life. The people of our motherland have from time immemorial been devoting very great attention to the fundamental problems of life.

Prof. Max Muller says: "There existed in India a large common fund of philosophical thought which, like language, belonged to no one in particular, but was like

1. The substance of a lecture delivered by Sri S. Satchidanandam Pillai at the Allahabad University on the 11th November 1952.

the air breathed by every living being and thinking man. Thus only can it be explained that we find a number of ideas in all, or nearly all, the systems of Indian philosophy which all philosophers seem to take simply for granted, and which belong to no one school in particular". Several such schools of thought have arisen, and nearly all of them have a practical side which was considered even more important than the theoretical one. In other words, our systems of philosophy did not aim at mere systematisation of thought at the intellectual level, but also at practical realisation of the ends envisaged by them. There was a religious side to philosophy.

Saiva Siddhānta is one of the greatest of such philosophical systems. One of its special features is that it approaches all the other schools of thought with respect, and recognises the elements of truth in each of them, and their need for man in the various stages of spiritual evolution. It finds place for all of them in a comprehensive system, and is thus universal in its outlook on other religions. Saivism is also one of the most ancient religions of the world, if not the most ancient one, as Sir John Marshall states. The excavations in Mōhenjō Daro and Harappa and the culture of South India have clearly established that Siva and Sakthī worship was the most prevalent religion in India even before 5000 years. Its prevalence in other lands than ours, like ancient Babylon, Summeria, Egypt and even distant America is well known to students of ancient history. Mention is made of Siva Linga worship in the Rig Vēda which is the most ancient book now extant. Right in the heart of the Yajur Vēda is the Sri Panchākshara. That Saivism is still a living religion in India is obvious to any one who travels from the Himalaya to Cape Comorin.

The religion of Lord Siva from whom Lord Vishnu is inseparable is Saivism, and it is the most widely prevalent

r ligion among the Hindus. The literature pertaining to this religion and its philosophy is found in several languages, but mainly in Sanskrit and Tamil. There is no question of race, colour, or language in religion. India is a sub-continent into which several streams of human migration flowed in the past. These have largely mixed with one another in the course of centuries of co-existence. As I bathed in the Triveni Sangam, I recollected how our great poet Rabindranath had compared the mixing of the Ganges and the Jumna to the intermixture of the  ryan and the Dravidian races in India. Beyond the Sangam, one cannot say which drop of water is from the Ganges, and which from the Jumna. At Banaras, the river is known only as the Ganges. The Sakthi remains merged in the Saktha. It is interesting also to note how in one of his poetical works in Tamil, Ch ram n Perum l N yanar¹, the last of the Chera emperors and one of the 63 canonised Saiva Saints—compares the Ardhan riswara form of Siva to the junction of the Ganges and the Jumna, the bhasma-smeared Siva resembling the whitish waters of the Ganges, and the green colour of Uma resembling the greenish waters of the Jumna. The Hindus must then cease to think any longer of the  ryan or Non- ryan, and must feel that they are all one.

It does not require any special acumen to see in what direction the world is moving. The vision of "One world" and of "Under Heaven, One Family" is no longer confined

1. This emperor who lived in the early quarter of the 9th century A.D. was the friend of St. Sundaramurti, one of the four Saiva Samaya Acharyas. The language of the Chera kingdom was Tamil even during his time. He had written three beautiful poetical works in Tamil, when he visited Chidambaram, Tiruvarur and Mount Kailas for worship. The comparison quoted above is found in verse 90 of his *Ponvannattu Antathi*, sung at Chidambaram.

to the poets and the jñānis. Millions of ordinary men and women have begun to feel this need, and are longing for the realisation of this vision in the daily life of humanity. There is but one God, by whatever name we may call Him, and all living beings are His children in various stages of growth and development. In all spheres of our activity we must be guided by this sense of unity and brotherhood.

The practice of Saivism, in its essentials, is not necessarily confined to any one country, race, or language. While the old lists of names of Saiva Saints relates only to India, it is clearly stated in an inspired poem of St. Sundara, which gives the names of the sixty three individual saints and nine groups of other saints, that Saiva saints may be found in other lands and other times than the ones noticed by the author. The roots of this system of thought are found in the earliest Upanishads and in some of the extant Tamil works of the Sangam and the Pre-sangam Age (e. g. Tirukkural and Tolkāppiyam). St. Tirumūlar's *Tirumantram*, and more particularly the Siva Āgamas, contain vast elaborations of the system.

The Saiva Vēdas in Tamil viz. Tēvāram and Tiruvāchakam which correspond to the Sanskrit Vēdas and the Upanishads, and are in the form of hymns, contain all the concepts of Siddhānta philosophy. These concepts appear again in the Tamil land in fuller philosophical form from the 12th century A. D. onwards to meet the situation created by the controversies raised by Buddhism and Jainism, and the appearance of Sri Sankara's famous Bhāṣhyam. They were expounded in fourteen works in Tamil. Of these, the first two are statements in verse of the spiritual experiences of their saintly authors. The third work *Sivagnāna Bōdham* by St. Meikanda Dēva is in the form of 12 sūtras in 40 lines. Each one is provided with

an analysis of its topics, and with verses containing elucidations for the respective sections. The next great work, *Sivagnāna Siddhiār*, is an expansion in verse of the themes in the *Sivagnāna Bōdham*. Its author is St. *Arulnanthi Sivāchārya*, disciple of St. Meikanda Dēva. Only one more of the Fourteen Siddhanta Sastras need be mentioned: It is *Sivaprakāsam* by St. Umāpathi Sivāchārya¹, one of the *Dikshithas* of Chidambaram. A learned and elaborate commentary on the *Sivagnāna Bōdham* has been written in Tamīl by *Sivagnāna Yōgi*. It is known as the *Drāvida Māha Bhāshya*. And six commentaries have been written on *Sivagnāna Siddhiār*. A very large number of philosophical and religious works on Saivism have appeared since.

A bare outline of the Saiva Siddhanta thought will now be attempted: The term "Saiva" means "relating to Siva"; and "Siddhānta" means literally "conclusion". But "Siddhanta" is often used to denote the *Āgamānta*, the conclusion of the *Sivāgamas*, and it is deemed to be the *Siddhānta* or conclusion of the examination of all the other *Siddhāntas* or conclusions. In other words, it is the conclusion of all conclusions or systems of thought. Since the *Vēdas* and the *Sivāgamas* are recognised as the basic scriptural authorities in Sanskrit, this system is known also as *Vaidika Saivam*.

1. These three and St. Maraignāna Sambānda are known as the Four Santana Acharyas of Saivism.

The sources of knowledge are reckoned as three, namely, pratyaksha, anumāna and āgama. Perception comprises not only the ordinary mental perception got through sensation, but also yogic perception. Anumāna is reasoning, and āgama is scriptural authority—primarily the Vēdas and the Sivāgamas and next the records left by Saiva saints and seers. After the days of the four Saiva Samaya Āchāryas and the Four Santāna Āchāryas, there appeared a great many philosophers and seers like, St. Tāyumānava, Gurugnāna Sambanda, Sivaprakāsa, Appaya Dīkshita, Haradatta Sivachārya and Ahōra Sivachārya who have all left behind them religious and philosophical works in Tamil and Sanskrit. They are of immense value to students of Saiva thought and culture.

One of the main points stressed by Saiva Siddhānta is *Tripadārta Nischaya*—the doctrine that the three entities God, soul, and the world in its causal state are eternal existents; that the soul and the substance out of which the world is created are uncreated and co-existent with God Himself. These three eternal entities are known as Pati, pasu, and pāsa respectively. The existence of God is sought to be proved by the fact that since insentient matter cannot by itself take on the form of a world in cosmic order, and since imperfect souls with very limited knowledge and power cannot either create the world, or even provide themselves with bodies and internal and external instruments by their own effort, one who has the knowledge, wish, and power is required for creation, preservation and destruction or involution. Such a Being is God. He is the Lord of srishti, sthithi and samhāra. This reminds us of the cosmological and the teleological arguments discussed in western philosophy. These have been vehemently criticised by Kant. It is quite conceivable that any proposition or system of thought can be adversely

criticised, and confusion and defeat in controversy brought about by a logician or metaphysician sufficiently well trained in the art of controversy. There are various devices by which an adversary can be cornered by unscrupulous controversialists. That art was not confined only to the sophists of ancient Greece. We had their prototypes in our country as well—men who would go about in search of others for verbal combats, men who would argue, not to discover truth, but only to defeat another by fair means or foul. Existence of God is not a matter for mere logical debate. Primarily it is a matter of faith, and ultimately a matter of direct personal verification. Surely there is some help to be derived from logic, when it is used properly by learned men who are earnest seekers after truth. Logic is useful also to a seer who has realised God and wishes to present in clear and cogent terms the Truths that he has realised. It is useful also to an earnest enquirer, in so far as it enables him to guard against confusion or fallacies in thought.

There is absolutely no doubt that there is a Supreme Being to whose existence and nature thousands have testified by actual experience. It is a Spirit which is so transcendental that it cannot be seen or contacted like a finite object of the world. It has no form, or name, or mark. It is one, all-pervading, and eternal. It is the indwelling and activating spirit or life in all. Its qualities are above satwa, rajas and tamas with which we are familiar. Only through long and severe spiritual discipline, one could develop the insight to see It both within and without. That eternal and Supreme Being as It is in Itself is called *Sivam* (the Blissful.) Due to Its own Divine Grace, It assumes forms out of Its own Sakthi (power), which may be of the rūpa, or arūpa, or rūpārūpā category, in order to redeem souls from their bonds of ignorance and evil. When It (the Sivam) thus

begins to feel and work for the soul, It is known as *Pati*. This *Pati* performs the five activities known as (1) *srishti* (creation), (2) *stithi*, (preservation) (3) *samhāra*, (destruction) (4) *tirobhava*, (obscuration) and (5) *anugraha*, (revelation.) He creates bodies and worlds out of the primordial substance called *māya* constituting the material cause. The instrument He uses in this activity is His own *Sakti*, which constitutes the instrumental cause. This *Sakti* is inseparable from Him, and manifests Itself as *Ādi Sakti*, *Icchā Sakti*, *Gnāna Sakti* and *Kriyā Sakti*. *Siva* and *Sakti* are related as the sun and its rays, or the flower and its fragrance. He is the efficient cause. By His mere will or *sankalpa* He does all the *pañchakṛityas* - five activities. He shines unaffected by them just like the sun which is not affected by the various changes taking place in his presence in different kinds of flowers. He who stands above the *prākṛitic* qualities of *satwa*, *rajas* and *tamas* is stated to have higher *mangala gunas* which are counted as eight, six or three. The three attributes are (i) eternal and unchanging existence, (ii) omniscience, and (iii) infinite bliss. He is *Sat*, *Chit* and *Ānanda*.

Lord *Siva* is not one of the *Trimūrtis* described in the *purāṇas* as *Brahma*, *Vishnu* and *Rudra*. He is the Fourth or *Chaturtam*. He carries on the work of creation, preservation and destruction through those three *mūrtis*. It is even stated that there are several such groups of *trimūrtis* to carry on work in different *andams* or worlds, and that these are souls qualified for these posts—souls on whom the form of the *Trimūrtis* is bestowed when they take up work in their appointed worlds.

Souls (*pasus*) are countless, eternal, and sunk in spiritual darkness. *Pati* provides them with bodies and worlds suited to their needs, in order to release them

gradually from the clutches of the said darkness by taking them through several births according to His plan. He reveals Himself when they are completely purified.

Two characteristics of the soul specified in the Saiva Siddhānta are: (i) the incapacity of the soul to stand all by itself, unassociated with anything else, and (ii) the assumption of the nature of the thing with which it comes into contact, (e. g.) assumption of different colours by the crystal when objects of different colours come near it. Since the soul can conceivably stand united either to God who is *Sat*, or to *pāsa* which is *asat*, it is called *sat-asat*. Though the *pasu* is *chit*, i. e. an individual capable of knowing, it can know only when helped by God to do so, and its knowledge is only finite.

Souls pass through three states. In the first stage known as *kēvala avasta*, they are completely enveloped by *pāsa*, and their inherent intelligence and power are kept wholly suppressed and unmanifest. In this stage they are not provided with bodies and the environments in which to move. In the next stage known as *sakala avasta* they are provided with suitable bodies and worlds to live in. In the third and final stage called *suddha avasta* they are freed from the grip of *pāsa* which is the name given to *ānava*, karma and *māya*. It is in the *suddha avasta* that the soul is freed once for all from all birth and death, and enjoys divine bliss-ananda-for ever.

There are three orders of souls according as they are bound by one, or two, or all the three malas. Those who are bound only by *ānava* are named *vijnanakalas*. Those who are bound both by *ānava* and karma are *pralayakalas*. And those who are fettered by *ānava*, karma and *māya* as well are *sakalas*. It is to this group that all living beings from amoeba to man and all the *dēvas* too belong.

As stated above, *Pāsa* denotes ānava, karma and māya. These are known also as the three malas or impurities. Of these the *ānava mala* is the primary mala or impurity. It is known also as *moola mala*—the primary one without which the remaining two cannot begin to operate. It is called also *sahaja mala*, since it has been with the soul and enveloping it in its darkness from eternity. It is like verdigris in copper, and bran in rice. Its essential nature is to hide from the soul all knowledge, including the knowledge of even the darkness which hides it. It generates in the soul bad qualities like *ahankāra*, *mōha*, covetousness, sorrow, and likes and dislikes.

Karma mala provides for experience of pleasure and pain according to law. Bodies furnished to the souls are determined with reference to this mala. It acts through body, mind, and speech, and facilitates the emergence of action, and the accumulation of good and bad deeds. It is divided into three categories: *prārabda karma*, *āgāmya karma* and *sancita karma*. The first is that portion of the total karma whose fruits of pain and pleasure are to be enjoyed in the present birth. The second is the karma which is newly acquired by attachment, or likes and dislikes, while reaping the fruits of one's *prārabda karma*. *Sancita karma* is the unspent balance of the total karma accumulated through all the previous births. Karma means primarily action. It means also the law of cause and effect applied to human activity through body, mind and speech. Action done with attachment produces a reaction. Non-attachment to action frees the soul from contact of the effect of that action. Thus karma does not mean eternal bondage to the law of cause and effect, and no fatalism need be accepted.

Māya is the primordial material substance from which the world evolves, and into which it returns. It is unintelligent.

It is without name or form at first. It is not an illusion, but an ever existing thing. In Siddhanta, māya is broadly divided into three grades according to the degree of its purity or grossness. That strata of māya which is the subtlest and the purest is known as *Suddha māya*. The next strata which is a little impure and gross is called either *misra māya* or *asuddha māya*. The third strata which is most impure and most gross is known as *prakriti māya*. Through His Sakti, Pati (God) causes several evolutes or tatwas to come up from each grade of māya. From *suddha māya*, five tatwas known as *sivā tatwas* are evolved. Nādam and bindu are the first two. From *misra māya* seven tatwas called *vidya tatwas* are evolved. And from *prakriti māya*, twenty-four tatwas known as *atma tatwas* are brought into existence. In all, there are 36 tatwas. The last of them is *priti* (earth). All the bodies, minds, and objects that we have in this world are evolved from this last grade of māya. The *pralayākālas* and the *vijnānakālas* live in the two higher and purer stratas of māya.

The object of the evolution of the tatwas from māya is to provide souls with appropriate bodies and worlds, so that these may be employed to fight and come out of the grip of ānava. Objects created out of māya provide light, though partial and imperfect. But ānava stands for keeping the souls in complete darkness. Lord Siva stands above all the 36 tatwas. He is both immanent and transcendent.

The relation of God to the soul is one of *adwaita*. Adwaita means neither one nor two, but the inseparable union of two in one. It is not mere non-difference; it is union in separateness. The entities so united are ever distinct, yet they are ever united. What Evelyn Underhill says may be noted here with interest ;

"The soul's union with Him is a love-union, a mutual inhabitation, that essentially dualistic relation which all mystical religions express, not a self-mergence which leaves no place for personality. This eternal distinction, the mysterious union-in-separateness of God and the soul is a necessary doctrine of all sane mysticism; for no scheme which fails to find a place for it can represent more than a fragment of that soul's intercourse with the spiritual world"¹. Thus God is one, different and non-different at the same time in His relation to the soul. He helps the soul to see by seeing things Himself, although He is not affected thereby. He is like the sun which helps the human eye to see things. This view of Advaita relation is called in Saiva Siddhānta *suddha advaitam* to distinguish it from certain other interpretations of the Upanishadic term, *advaitam*.²

Thus standing within, the Lord pushes up the soul in its ascent of the spiritual ladder. First, a strong and noble character is to be built up. Its features are comprised in the first two steps of the Aṣṭanga yōga—the iyama and the niyama steps. The qualities to be achieved are non-injury, truthfulness, non-covetousness, humility, impartiality, hospitality, purity, compassion, moderation, endurance, straightforwardness etc. Then tapa, japa, santosha, āstikya, dāna, vrata, study of the jñāna sāstras and the performance of Sivapūja have all to develop, and all this is to ripen into a strong love for God in whatever form or name which the aspirant may choose.

1. Preface by Evelyn Underhill to *One Hundred Poems of Kabir*. Quoted by Dr. V. A. Devasenapathy. 2. Kevala Advaitam and Visishta Advaitam.

Saiva Siddhāntam is neither the Pluralism nor the Realism of Western philosophy.

Before reaching this stage, *dīksha* (initiation) from a qualified person will be found necessary. There are three grades of *dīksha* for the souls of sakala order to which we belong. These are called the *Samaya dīksha*, *visēsha dīksha* and *nirvana dīksha*. The aim of the first and preliminary *dīksha* is to initiate the entrant into religious life and make him fit to observe its discipline, and improve his purity. In the second grade of *dīksha*, the aspirant is taught to do Siva pūja himself with some understanding of its inner significance. The third form of *dīksha* is calculated to make him wholly pure, and to keep his mind constantly in touch with consciousness of the divine.

After the appropriate initiation is given, the aspirant soul enters upon one or other of the four *mārgas* known as (1) *the charya mārga*, (2) *the kriya mārga*, (3) *the yōga mārga*, and (4) *the jñāna mārga*. These are known also as (1) *the dāsa mārga*, (2) *the satputra mārga*, (3) *the saha mārga*, and (4) *the sanmārga*, since God is looked upon by the devotees treading these paths, as Master, Father, Friend and the Lover, respectively. In the *charya mārga* the devotee worships the Lord externally in some form which attracts him, and renders bodily service in the temple. In the *kriya mārga*, he begins to do pūja himself at home, besides worshipping in the temple. In the *yōga mārga*, the worship becomes internal and takes the form of concentration on certain divine forms, within his own body. In the last stage, *jñāna mārga*, the seeker after God sees Him everywhere. The seekers of the first three *mārgas* are rewarded with *Sālōka*, *Sāmīpya* and *Sārūpa mukthis* after their death. That is, they get the privileges respectively of living in the *lōka* of the God of their worship, enjoying life in proximity with Him, and getting His very form for themselves.

Higher than all these are the jñāna mārṅā and its resulting bliss. The Lord either induces a perfect jñāni to initiate the deserving aspirant, or does so Himself, assuming a human form for the purpose. This takes place only after the aspirant learns to look alike upon all actions and experiences without any attachment to them, and as actions of the Lord Himself. That is the stage when his ānava mala begins to leave off its hold on him, and the Grace of God descends on him.

The senses and the mind will not help the seeker to see God; they will only tend to screen and confuse. But he cannot afford to remain in total isolation from them; for then he may run the risk of going back to his earlier kēvala state. Therefore, he should see them as false and misleading. Then he will reach the Holy feet of the Lord. If by former association, he feels like renewing his contact with the senses, he should intensely fix his thought on the Lord, and thus escape from their renewed contact and wholly reject them.

When the sādaka realises the fleeting nature of the world and rejects it, the Jñāna Svarūpa of Siva will become manifest to him, by His Grace. He will practise also with proper aids what is known as *Sivōḥam Bhāvavāna*, so that he may rise above consciousness of the world. Still there is the possibility of an invasion of what is called *vāśana mala*—renewal of his awareness of, and his likes and dislikes for, objects of the world, due to his previous associations with them and to the tendencies formed thereby. In order to avoid thus slipping back into consciousness of the world, the sādaka should meditate on the sacred *Panchākshara*, and also perform internal *archana* to the Lord conceived as being seated in the lotus of his heart, with the *Panchākshara* itself as His Form. In this manner *Ātma Suddhi* will be achieved. This will be followed first by

freedom from the hold of the three malas. This is achieved by the obliteration by the soul of its sense of separate existence even while having the vision of God, by standing in complete union with Him, and by seeing every action proceeding, either from him or from others, as verily His own. This attitude will secure freedom from ānava, karma and māya. Any action proceeding from a soul in this state will be accepted by the Lord as His own. Any attack on such a person by his old prārabdha karma will remain ineffective, as he has become a jnāni blessed with the vision of God, and his state of realisation of the Supreme can no longer be lost. Further, the very senses and the mind which had previously been controlling him and tossing him about will come under his control. Thus remaining secure from the mischief of the three malas, he will realise, as never before, the depth and magnitude of the upakāra (help) that God has been rendering to him, all unasked, by remaining in intimate advaita relation with him and activity purifying him all through his kēvala, sakala and suddha conditions. This realisation produces a feeling of overwhelming love and gratitude. This is the cause of true *bhakti*. Such a jnāni desires nothing but constant love for, and service to God. Such a soul enjoys infinite and ineffable bliss which cannot be described. This is salvation or mukti.

This mukti is of two categories—*para mukti* and *jīvan mukti*. It is called *para mukti* when the redeemed soul has cast off its body on the liquidation of its prārabdha karma. It is known as *jīvan mukti*, when the full-fledged jnāni in unperturbed union with God, enjoying all the Bliss that it brings, happens to be still inhabiting his human body. He will see nothing but God, both within and without, and he will remain immersed in His *mangala gunas*.

In his waking state the *jīvan-mukta* is likely to be disturbed by occasional recollections and recrudescence of his

previous knowledge, desire and action, like the darkness which looks out for the removal of light, so that it may regain its enveloping and darkening power of old. He is, therefore, enjoined to direct his thought to the removal of mala, his desire to the search for true jñānis and companionship with them, and his will or action to the worship of the Lord in Sivālayas. He is to see the manifestations of the deep devotion of the jñānis, and realise that they are Lord Siva Himself, and long to serve them. The Siva chin nās (marks) which they wear, and the Siva temples in which they worship and serve are all to be looked upon as Siva Himself. These are prescribed as necessary safeguards and aids for ensuring steadiness in the jñāna—state for the jīvanmukta who has already had a clear vision of the Jñāna Svarūpa of the Lord.

The inner meaning of the Siva chin nās, the Siva temple and the Siva Linga may now be noticed. Marks and symbols form an essential part of practical religion. For example, let us notice briefly the meaning of wearing the two Siva chin nās (marks worn by the Saivites)—the sacred ashes and the rudrāksha beads. The bhasma dhārana (smearing of the sacred ashes) is a mark which reminds, or ought to remind, the wearer and the observer, of the ultimate aim of their life on earth. How? The ashes which he wears are got by burning the cowdung—the mala of the cow or pasu—in a fire; and they are smeared all over the body by the ascetics, and in tripundara (three lines) by others. These acts symbolise the burning up of the mala or impurity of the soul (pasu) in the fire of divine knowledge. The tripundara suggests that the impurities (malas) to be removed from the soul are three, namely, ānava mala, karma mala and māya mala. Whiteness is suggestive of purity and jñāna. Hence the goal suggested for human life is the removal of all impurities covering the soul and the attain-

ment of jñāna. Similarly, the rudrāsha beads suggest that their wearer should have compassion for those in sorrow and suffering, bearing in mind that the scriptural account of the rudrāksha tree is that it was created by the will of Lord Siva from the drops of the tears He shed on hearing from the dēvas the details of the suffering and shame inflicted on them by the asuras.

The Siva Linga, the squatting Nandi (Bull) facing the Linga, the Balipīta behind the Nandi, and the Flag staff usually found in all Siva temples are also symbols of great ideas. The Sivalinga stands for the flame-like jīvātma in the lotus of the human heart. There are eight forms in which Siva can be worshipped i.e. the five elements, the sun, the moon, and one's own soul. The highest of these forms is the jīvātma, since it alone is chit. And worshipping in one's own heart, and not in an external object, is of the highest order. The squatting Nandi represents the purified jīva which has discarded all sense of I and mine, and has willingly surrendered itself—body, mind, soul—to the Lord, and thus remains in union with the Supreme Being¹. The Balipīta stands for the pāsa or bond ignorance and evil which binds all souls and which are sacrificed and left behind by the soul which has attained jñāna. The flag staff at the top of which a flag with the figure of a bull is hoisted at the time of the annual Brahmōtsavam (great festival) suggests that the Lord lifts up the pasu (soul) from the earth to the highest state—Siva Lōka or jñāna. It suggests further that a worshipper should fix his mind only on the Lord when he enters the temple for worship, and stand unperturbed like the dvaja stambha.

1. Because of this surrender, the Bull does not stand erect, but lies down seeing only the Lord with whom it is in a state of at-onement.

The Siva temples also have much symbolic significance. There are two varieties known as '*Sarira prastāra* and *hriḍaya prastāra*. The former class of temples represent the various main parts of human body. The latter indicate some inner verities which dwell in the human heart in the form of words and certain subtle things. Here the symbolic nature of the great temple at Chidambaram which belongs to the second variety may be noted. Its walls—*prakāras*—represent the bodies encasing souls. The Kanaka Sabha where Siva as Lord Natarāja, dances represents the heart of the Virātpurusha. There is no direct entrance from the front to the sabha. There are but two side-entrances—one from the right and the other from the left. These two entrances represent the main artery and the vein of the human heart. There are five steps leading up to the Sabha where the glorious figure of Lord Natarāja stands. These steps represent the sacred *Panchāksharas*—*Na ma si va ya*, and are known as the Panchākshara steps. In the thin walls in front of the Sabha there are windows with 96 holes, representing the 96 tatwas through which the soul peeps, in its *sakala avasta*, and which it leaves behind when it enters the *suddha avasta* state.

There are in the Sabha clusters of pillars numbering 4, 6, 18 and 28. These stand for the Vēdas, Vēdāngas, Purānas and the Sīvāgamās, respectively. In the ceiling there are 64 rafters representing the 64 kalas-arts and sciences. In the roof there are 21,600 golden tiles representing the total number of our daily svāsas (breaths), and 72,000 nails driven into these tiles to suggest the number of nādis in the human body. There are nine golden kalasas on the roof to represent the nine saktis through which the Lord acts. Within the Hall, there are five *pītams* to represent the Trimūrtis, Maheswara and Sadāsiva.

To the north of the inner shrine there is a thousand pillard mantapam, and there is also a tank called *Sivaganga*. The Mantapam with its 1000 pillars represents the *Sashasrāra* of the human brain—the thousand petalled lotus seen by the Yōgi in the region of his brain. And the Sivaganga or Amrita Pushkarani suggests the amrita or nectar-juice which exudes from the region of the *Vena cava* in the brain.

It may be noticed also that there is a vacant portion which is marked off from the major portion of Kanaka Sabha. That is known as *Chidambara Rahasya*. There is no image installed in it. It is meant to suggest the arūpa (formless) and atīta (transcendental) aspects of the Supreme. In the main portion of the Sabha there is a silver case with a crystal Siva Linga. It represents the *Rūpa-arūpa* form of the Lord. Right behind It, stand the superb figure of Lord Sri Natarāja, and the gracious form of His Consort, Sivakāmi, on His left. Thus are the *Atīta*, *Rūpārūpa*, and *Rūpa* Forms of the Supreme Being represented in the Kanaka Sabha.

Unless the Supreme One, out of His infinite Mercy, descends from His incomprehensible and unapproachable state to come within the reach of the earnest, but imperfect, mortals, there is no possibility of their ever becoming one with Him. "It is clear", says St. John of the Cross, "that God, in order to set a soul in movement, and raise it from one extreme—the abject condition of the creature—to the opposite extreme, that is, to the infinite height of the divine union, must act gradually, gently, and in accordance with the nature of the soul. Now the ordinary mode of knowledge proper to the soul requires the use of the forms and images of created things ; for we can know and savour nothing without the stimulation of the senses. Hence God,

to raise the soul to supreme knowledge and do it with gentleness, must begin to touch her in her lowest extremity—that of the senses, in order to raise her gradually and in accordance with her proper nature to her other extremity—that spiritual wisdom which is independent of the senses. God works man's perfection according to man's nature. He begins with that which is lowest and most external and ends with that which is highest and most interior”.

The *jīvan-mukta* who is a *jñāni* sees all this and sees far more in the Siva chinna, the Siva Ālaya and the Siva Linga than those who are treading the paths of *charya*, *kriya*, and *yōga*. The *jñānis* see in the Siva Linga, not any finite object, but only the Omnipresent Lord, and to them the Lord manifests Himself directly with love like that of a cow for its calf. Thus they too worship in the temple along with others in the three lower stages, though with a different attitude and result. Those who have passed on to higher stages can and do worship as in the lower stages. By offering worship in temples they induce others to congregate in such holy places to do service and worship, and thus gain spiritual benefits.

Only one other feature of the life of *jīvan-mukta* will be noticed before closing this lecture: It is his great love for all forms of life—his *jīva kārunya*. He sees the Lord present in all of them, and, therefore, he loves them. He is moved deeply by the sight of his fellow-men distracted and tossed about by their deceitful senses, and is moved to do service to them, in some suitable form. St. Rāmalinga²

1. Quoted by Evelyn Underhill in “The Golden Sequence”—PP. 32-33.

2. One of the most powerful living forces in Tamil Nad. He was born in 1823 and lived for 50 years. He has composed thousands of heartmelting songs widely read and enjoyed.

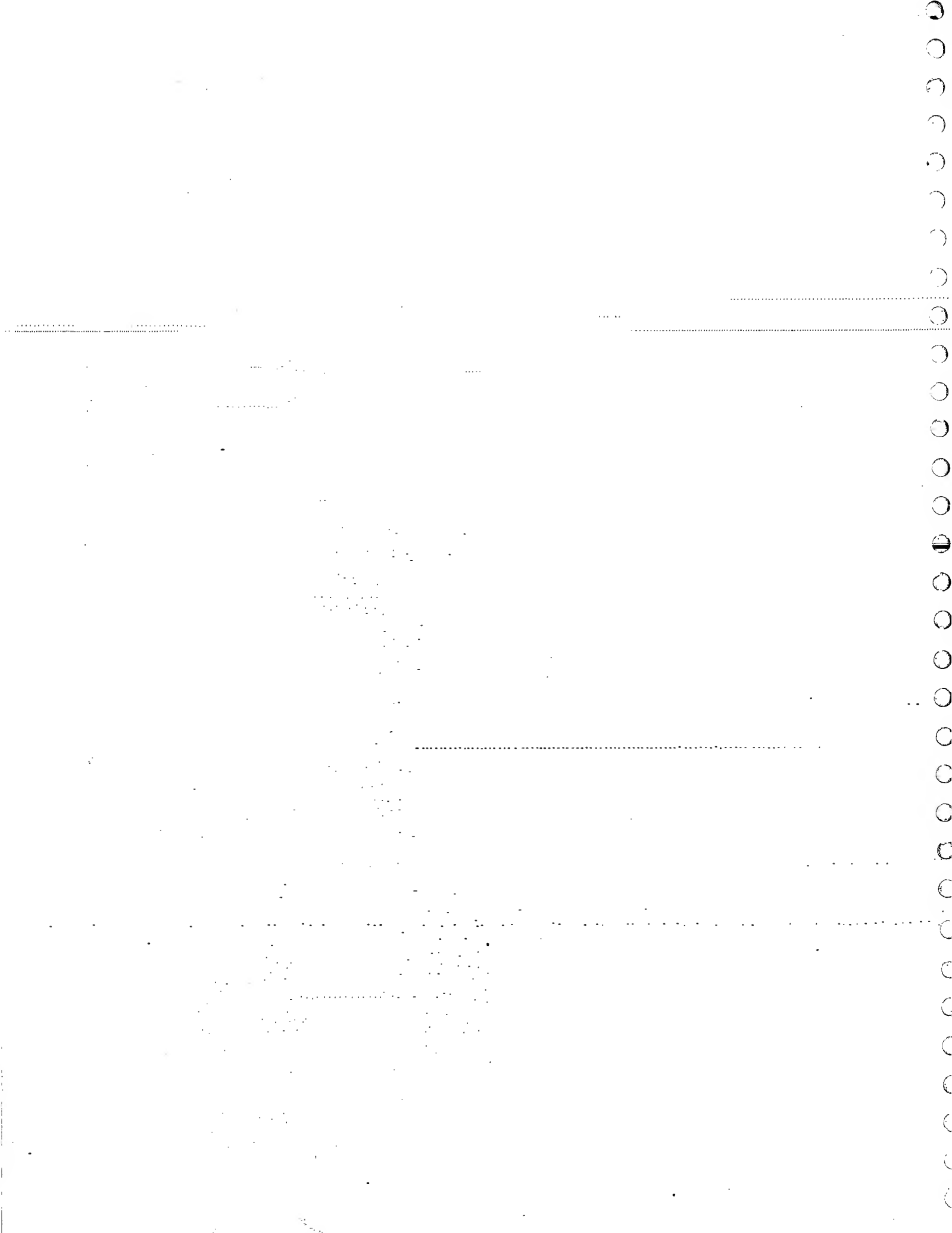
declares that *Karuna* (compassion) and *Sivam* are the highest objects to be achieved, and explains both most elaborately in his entrancing verses and his prose writings. He brushes aside all beliefs, āchāras and social arrangements which do not promote the realisation of these two supreme objectives. Also in an oft-repeated prayer of his, he puts *karuna* first, and prays to the Universal Father that he might be enabled to love all living beings.

Another seer states that there are only three things to be done by all men. These are (i) speaking nothing but *satya* (truth), (ii) doing *hitā* (good) daily to living beings around them, and (iii) constantly thinking of *Sivam*. Thus he has given directions as to how we should use our speech, body and mind—our *trikaranās*. He adds that these three injunctions are those found in the *Vēdas* and the *Āgamas* revealed by God, and that these are acceptable to the followers of all religions and all persons. May the Lord who is both immanent and transcendent guide us and help us to lead such a pure life, and reach at, no distant time, the state of a *jnāni* who is dear to Him!

Om Shanti ! Shanti ! Shanti !

Errata.

Page.	Paragraph.	Line.	For	Read
3	1	15	Vol. I	[Vol. I
3	2	6	supremacy	supremacy,
4	2	5	literature	literature—
4	2	6	Tirumurais	Tirumurais—
8	2	6	Nirūsvara	Nirīsvara
9	3	3	pati	Pati
9	(footnote)	5	Bodham,	Bodham and
13	2	3	this	their
17	1	8	karyeswara	kāryēswara
25	5	last	monipresent	omnipresent
26	2	12	He	He is
32	(Page Title)	—	SVIVA	SAIVA
33	1	7	Diksha	Dīksha
36	2	4	āsrami	āsramic
36	2	7	on	or
36	2	9	ni	in
40	1	12	Ankusa	Ankushta
42	2	8	frustartion	frustration
49	1	8	Four	four
50	1	16	Truths	truths
60	2	14	bond ignorance	bond of ignorance
61	1	10	Siva	Siva,



THE IDEA OF GOD

IN

SAIVA - SIDDHANTA

(Sri-la-Sri Arulnandi Śivāchārya Swāmigal
Śivajñāna-siddhiyār Endowment Lectures, 1953)

by

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With a foreword

by

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ANNAMALAI UNIVERSITY

1955

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FOREWORD

I have carefully perused Dr. Mahadevan's epitome of the Saiva-Siddhanta philosophy and consider that he has done adequate justice to the claims of a characteristic and indigenous development of thought and speculation which have not always been fully recognised. The preponderant influence exercised by the Advaita and the Visishta-Advaita systems and the circumstance that Saivism has been mainly developed in Kashmir in the North and in the Tamil country in the South have, perhaps, been responsible for the comparative neglect of the Saiva Agamas. They are remarkable both for the elimination of all class and sex distinctions and for the combination of a rigid appreciation of the central reality with the successful reconciliation of the ideas of God as the efficient cause of the world and Maya on whom God acts through the Sakti and of God's grace as a prime factor.

There is another reconciliation which the Saiva-Siddhanta affords, namely, the conjoint utilization of several disciplines commencing from external acts of worship and culminating in ultimate *jñāna*.

Especially at the present moment when antagonisms are stimulated as between Sanskrit and Tamil influences, the importance of Saiva-Siddhanta cannot be over-estimated and I congratulate Dr. Mahadevan on having, in his Tiruppanandal lectures, produced a handy synthesis of the system.

Banaras }
Dec. 6, 1955 }

C. P. RAMASWAMI AIYER.

PREFACE

The following pages contain the substance of four lectures delivered under the Sri-la-Sri Arulnandi Sivacharya Swamigal Śivajñāna-Siddiyār Endowment in the year 1953. The first was given at Allahabad University on November 27, 1953, and the other three at Banaras Hindu University on November 30, and December 1-2, 1953. The first lecture gives a brief survey of the essentials of Śaiva-Siddhānta. The other three deal with the Idea of God as envisaged in the system.

Although my main field of study has been Advaita-Vedānta, I have had earlier opportunities of writing on Śaivism. I have contributed the sections on Śaivism to the volumes of *The History and Culture of the Indian People* being published by Bharatiya Vidya Bhavan, Bombay and the chapter on the Śaiva-siddhānta, besides the one on the Upaniṣads, to *History of Philosophy, Eastern and Western* sponsored by the Ministry of Education, Government of India. So, I am glad to have had this additional opportunity afforded to me by Annamalai University of making a study of one of the most absorbing doctrines of Śaiva-Siddhānta, viz., the doctrine of God.

My thanks are due to the Authorities of Annamalai University for inviting me to deliver these lectures in 1953, to Dr. C. P. Ramaswami Aiyar who was then the Vice-Chancellor of the University and who has kindly contributed a Foreword, and to the present Vice-Chancellor Sri T. M. Narayanaswami Pillai. I am grateful also to the Professor in charge of publications, Sri J. M. Somasundaram.

To my colleagues of the Philosophy Departments of
Allahabad University and Banaras Hindu University, who
entertained me during my visit to these two seats of
learning, and who organized these meetings, I am deeply
indebted.

Madras }
Dec. 10, 1955 }

T. M. P. MAHADEVAN.

LECTURE ONE

A Bird's-Eye View of Śaiva-Siddhanta

Śaiva-siddhānta is the name by which the school of Southern Śaivism is known. Its primary sources are in Tamil—the devotional outpourings of the saints and the systematic writings of the teachers. The basic authority for all these works is said to be that of the Śaiva Āgamas which are all in Samskrit. The Vedas too are authoritative for the Śaiva-siddhāntin. Only their appeal is general, while that of the Āgamas is special. There is a happy blend of Tamil and Samskritic influences in the literature of Śaiva-siddhānta, as in that of Southern Vaiṣṇavism. This accounts for the wide popularity of these schools, and for the allegiance of the great masses of the people to the truths they teach.

Just as the Upaniṣads constitute the foundation texts for the Vedānta schools, the psalms of the Śaiva saints form the basic material for the Siddhānta. Philosophy has to work on the intuitions of the saint and the sage ; it cannot function in a vacuum. Before systematization could begin, there must be something which has to be systematized. What philosophy does is to bring to a system the experiences of God-men and Truth-seers. The Śaiva tradition of the South records the appearance of a series of saints. There are as many as sixty-three of them who are referred to as *nāyanmārs* or *aḍiyārs*. One of the earliest of these was Tirumūlar whose *Tirumandiram* is a classic in mystic poetry. Four among the *nāyanmārs* are specially referred to as the teachers of the Śaiva religion (*samayā-cāryas*). They are Appar, Tirujnāna-saṁbandhar,

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Sundaramurti, and Māṇikkavācakar. In the *Tevāram* of the first three and the *Tiruvācakam* of the last we have hymns of exquisite beauty singing the praise of God and calling all human beings to take refuge in him.

The philosophers of Śaiva-siddhānta who are styled *saṁtāna-ācāryas* followed the saints. The most important of them are four : Meykaṇḍadeva, Aruṇandi-śivācārya, Maṇḍai-jñāna-saṁbandha and Umāpati-śivācārya. Meykaṇḍa's *Śiva-jñāna-bodham* (ca. first half of the 13th cent. A.D.) is the basic text of the Siddhānta. It is a concise statement, in twelve aphorisms, of the cardinal doctrines of the system. According to tradition, now questioned by some scholars, the *Śiva-jñāna-bodham* was rendered into Tamil with the addition of a short commentary (*vārtika*) by Meykaṇḍa from the *Raurava-Āgama*, the rendered portion being the Pāśavimocana section. Aruṇandi-śivācārya was the chief of Meykaṇḍa's disciples. His *Śiva-jñāna-siddhiyār* is justly famous for its systematic and detailed exposition of the Siddhānta. Its author was a great scholar of his time. He was the preceptor of Meykaṇḍa's own parents, and was known as Sakalāgama-panḍita. Realizing the spiritual heights the youthful Meykaṇḍa had scaled, he became his pupil, and wrote the *Siddhiyār* explaining the *Bodham*. The third of the teachers, Maṇḍai-jñāna-saṁbandha, is not known to have written any work. But the fourth, Umāpati who was his pupil, has contributed as many as eight books to the Siddhānta literature. The best known of these is the *Śiva prakāśam*.

The three categories of Śaivism are *pati*, *paśu* and *pāśa*. *Pati* is God, the supreme lord of all beings. Though it is not possible to comprehend his nature fully by the intellect, we may attempt to understand his greatness. God is

A BIRD'S-EYE VIEW OF SAIVA SIDDHANTA

Śiva, the auspicious. He is superior to the Hindu Trinity, Brahmā, Viṣṇu and Rudra, though he is often identified with the last. Even when he is thus identified with the Destroyer, Rudra, it may well be shown how he is superior to the other two. For, at the time of the cosmic dissolution (*pralaya*), it is Rudra alone that stands unaffected, while Brahmā, the Creator, and Viṣṇu, the Preserver, are resolved into him. The world should come out of him in whom it had earlier resolved. So, Śiva is the sole cause of creation. The gods like Brahmā are his deputies with the appropriate powers delegated to them. Śiva is the great God (Mahādeva), the God of gods (Devadeva).

Eight qualities are attributed to Śiva : independence, purity, self-knowledge, omniscience, freedom from *mala* (defilement), boundless benevolence, omnipotence, and bliss. Śiva, in fact, is the home of all auspicious attributes. There is no limit to his greatness. The most comprehensive terms that may be employed to indicate his nature are *sat* and *cit*. As *sat*, Śiva is the plenitude of being, and is incomprehensible. As *cit* or intelligence, we can know him. *Sat* and *cit* are like the sun and its light. From these two characteristics the other attributes may be derived. The names such as 'Śiva' and 'Hara' are themselves supremely significant. As I have already stated, 'Śiva' means the auspicious, the source of all bliss. And, 'Hara' indicates the redemptive nature of God. He removes all the impurities of the soul and redeems it from *samsāra* (transmigration). Although the masculine form 'Śivaḥ' is generally used, God is not male and the distinctions of sex do not apply to him. We speak of him as 'he', only in accordance with a convention. But he may be referred to as 'he', 'she' or 'it'—the three forms in which the world appears. He is Śivaḥ (m),

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Śivā (f), and Śivam (n). All the names of God may be rendered thus in the three genders. Māṇikkavācakar declares : 'He is the male and the female and the neuter.'

It is true that the scriptures say that God is *nir-guṇa*. But this term does not mean that God is 'attributeless.' It only means that he is not affected by the *guṇas* of *prakṛti* which is primal matter. He is above *prakṛti*; and so *sattva*, *rajas* and *tamas*, the *guṇas* of *prakṛti*, are not his constituents, as they are of all finite entities. As Tirumular teaches, he is free from the three *guṇas* (*mukkuṇa-nirguṇam*)

Śiva is immanent in the universe as well as transcendent to it. He is *viśvamaya* (of the form of the universe) and also *viśvādhika* (more than the universe). He is described as pervading the earth, water, air, ether, the sun and the moon, and egoity and the jīva. These constitute his eight-fold form (*aṣṭamūrta*). But these do not exhaust his nature. He exceeds the universe, while being its ground. As thus exceeding, he cannot be perceived and cannot be comprehended by thought. He has no name, and no form. There are no identifying marks setting limits to him.

It is to stress the transcendent nature of Śiva that he is regarded in the Siddhānta as the operative cause alone of the world. The instrumental cause is Śiva's *Śakti*, and the material cause is *māyā*. It is from *māyā* that the world evolves, and the souls are provided with the locations, instruments and objects of experience. But *māyā* is inert and, therefore, requires an intelligent guide and director. The guidance and direction come from Śiva. In order to safeguard the immutability of Śiva, the Siddhānta says that Śiva does not act on *māyā* directly, but through his *Śakti*.

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Śiva remains unaffected even when evolution takes place. Just as the wind causes disturbance only to a part of the sea, evolution relates but to a portion of Śiva's *Śakti*. Just as the sun is impartial and the same to all things, although these things derive their sustenance in diverse ways from him, so also is Śiva in relation to the evolutes and the souls.

Śiva has five functions. They are ; *tirodhāna* (obscuration) *sr̥ṣṭi* (creation) *sthiti* (preservation), *saṁhāra* (destruction) and *anugraha* (bestowing grace). Of these, the first four have as their end the last one. The grand plan of the universe is the liberation of the soul through a shower of God's grace. Śiva hides the truth from the soul and projects the world in order that he may save the soul through his grace. The world-process is Śiva's *lilā*.

For Śiva there is no incarnation (*avatāra*). What brings about incarnation is *karma*. For Śiva there is no *karma*. There is no need for him either to be born as mortals are born, and to live as they do. He has no birth and death, because he is the death of death. He is not caught in the time-stream because he is the time of time. This, however, does not mean that he does not appear in visible form. He takes on the form in which he is worshipped by his devotees. He assumes various shapes in order to protect and save his children. He comes as the preceptor (*guru*) in order to instruct and teach. All such forms and shapes are not made of matter (*prakṛti*) ; they are concretizations of Śiva's grace. Out of his unbounded love he becomes tangible to the terrestrials. *Anugraha* is his nature. Love is his being. Tirumular declares that there is no difference between God and Love.

I have now stated, in brief, the Siddhānta view of the nature of *pati*. Before proceeding to explain the other two

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categories, let me discuss the nature of the world and its evolution—the world in which the career of the soul is cast.

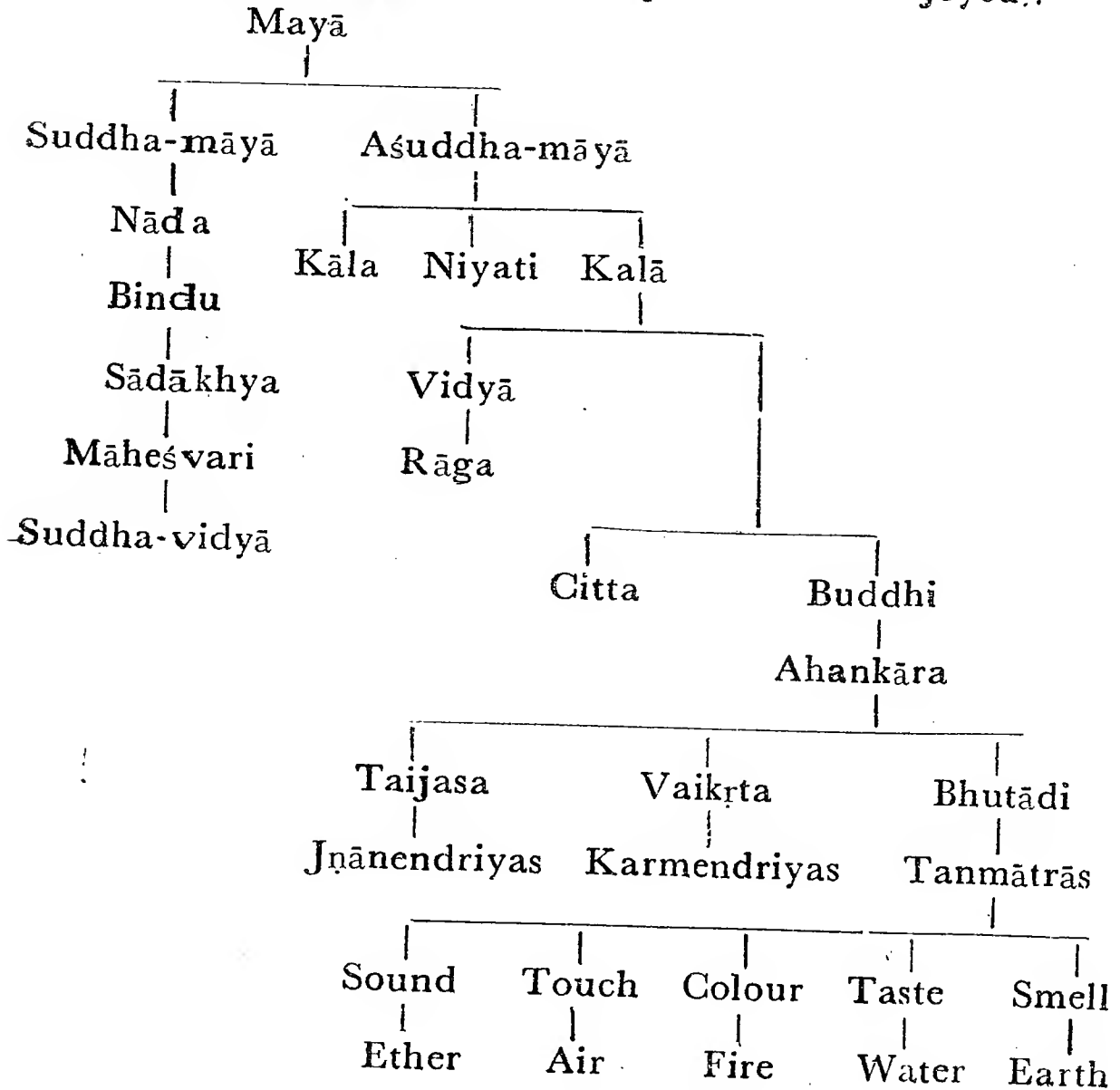
We have already seen that *māyā* is the material cause of the world. *Māyā* is twofold, pure and impure, *śuddha-māyā* and *aśuddha-māyā*. *Śuddha-māyā* is directly acted upon by Śiva through his *Śakti* in its threefold aspects, viz. *icchā* (desire), *kriyā* (will) and *jñāna* (knowledge). From it are evolved what are known as the *śiva-tattvas*: *nāda*, *bindu*, *sādākhya*, *māheśvari*, and *śuddha-vidyā*. These serve a double purpose of providing locations for the divinities that are directly responsible for the course of evolution from *aśuddha-māyā*, and also of serving as stages for the return of souls to Śiva. These five evolutes together constitute the *preraka-kāṇḍa* (the section of evolution which sets the direction for *aśuddha-māyā*).

The space-time universe and the psycho-physiological factors are evolved out of *aśuddha-māyā*. Because of its impurity, Śiva does not act upon it directly, but only through the divinities who belong to the realm of *śuddha-māyā*. At first three principles emerge from *aśuddha-māyā*, viz. *kāla* (time), *niyati* (necessity), and *kalā* (particle). From the last of these arise *vidyā* (knowledge) and *rāga* (attachment). These five serve as envelopes (*kancukas*) to the soul. As conditioned by these, the soul becomes the *puruṣa-tattva*, the transmigrating individual. The counterpart of *puruṣa* is *prakṛti* which evolves out of *kalā* through another process. The five envelopes together with *puruṣa* and *prakṛti* form the *bhojayitṛ-kāṇḍa* (the section of the evolution which makes for experience). They are also called *vidyā-tattvas*.

From *prakṛti* onwards, the evolutionary scheme is more or less the same as that of the Śāṅkhya system.

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Citta and *buddhi* (intellect) first come out of *prakṛti*. From *buddhi* emerges *ahaṅkāra* (individuality). *Ahaṅkāra* is threefold, *taijasa*, *vaikṛta*, and *bhūtādi*. In these three, *sattva*, *rajas* and *tamas* are dominant respectively. From the first evolve *manas* and the organs of knowledge; from the second, organs of action; and from the third *tanmātras* (subtle essences of sound, touch, colour, taste, and smell). And, from the *tanmātras*, the five elements, ether, air, fire, water, and earth arise. Here the primary evolution stops. It consists of thirty-six *tattvas*, the largest number recognized in any system. Out of the evolutes of *prakṛti*, each soul is endowed with a psycho-physical organism, and instruments and objects of enjoyment. This area of *prakṛti* is called *bhogyakāṇḍa* (what is experienced or enjoyed).



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Paśu which is the second category in *Śaiva-siddhanta* means soul. Souls are by nature infinite, all-pervading and all-knowing. But because of association with impurities, *malas*, they become finite, limited and ignorant. The impurities, which are three in number constitute the *pāśas* (bonds) of the soul, which are the third category in the *Siddhānta*. The three bonds are *āṇava*, *karma*, and *māyā*. *Āṇava-mala* is a connate impurity. It is that which atomizes, as it were, the infinite soul. Like *avidyā* in Advaita, *āṇava* is a beginningless positive entity, blinding the soul's vision. It is the impurity of darkness (*irul-malam*), deluding the soul. *Karma-mala* is the bond forged by the soul's deeds. Being deluded, the soul falls into the transmigratory tract. It acts in order to enjoy, and enjoys in order to act. It gathers merit and demerit which condition its birth and enjoyment. *Māyā-mala* is the impurity called *māyā*, which we have taken note of already. It is that which is responsible for cosmic evolution, serving as its material cause. It provides the soul with location, instruments and objects of experience. The three *malas* bind the soul, being in beginningless association with it. They are compared to the bran, husk, and sprout of paddy. Just as these condition the growth of paddy, the three impurities are responsible for the transmigration of the soul.

There are three classes of souls : *sakala*, *pralayākala* and *viññānākala*. The *sakala-jīva* is the full-fledged empirical soul, endowed with all the three *malas*. The *pralayākala* is the soul as it exists in the state of cosmic dissolution. It is then free from *māyā-mala*, the matrix of evolution. When there is fresh evolution, it becomes *sakala* again, being prompted by *karma*. The *viññānākala* is the soul which is conditioned only by *āṇava-mala*. Through

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spiritual disciplines it has risen above the spheres of *karma* and *māyā*, and has arrived in the region of *śuddha-māyā*. Having reached here, it does not return to empirical existence. It has become mature and fit for the final operation of Śiva's grace. And, when this divine act takes place, *āṇava* too is removed, and the soul is released. The conditions of being of the three classes of souls are called, respectively, *sakala-avasthā*, *kevala-avasthā*, and *śuddha-avasthā*.

The soul is said to take on the nature of that with which it is associated, even as certain insects, birds and animals take after the colouration of their environment. When in association with *mala*, it becomes *asat* (evil); and when it gains union with Śiva, it becomes *sat* (good). While it is transmigrating, it moves between these two ends, and is therefore said to be *sad-asat*. The true nature of the soul, however, is to be in union with Śiva. The *Siddhāntin* calls this relation *advaita* which does not mean non-difference but non-separateness. Even in the state of release, the soul is entitatively different from God. But, it, then, shares in the nature of Śiva; it becomes similar to God in that it regains its infinitude, pervasiveness and omniscience.

There are four courses of disciplines which a soul has to follow in order to attain perfection. They are *caryā*, *kriyā*, *yoga*, and *jñāna*. The first stands for external acts of worship like cleaning the temples, gathering flowers for the Deity, etc. This is called *dāsa-mārga*, the path of the servant; Appar was the exemplar of this path; its proximate goal is *sāloka*, residence in the realm of God. The next stage which is *kriyā* is marked by acts of intimate service to God. Although these acts are also external in character, they are accompanied by a sense of intimacy such

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as a son may claim with his father. This path is known as *sat-putra-mārga*, the path of the good son ; the saint who set the example in this path was Sambandhar ; and the objective of this discipline is *sāmīpya*, attaining the nearness of God. The third discipline is *yoga* which means union, and here it stands for contemplation and internal worship. Here the devotee becomes more intimate with God, as a friend with his friend. The path, therefore, is called *sakha-mārga*, the path of friendship ; Sundarar demonstrated the efficacy of this method, whose aim is *sārūpya*, gaining the form of God. The three disciplines I have explained so far constitute the preparatory stages in the Pilgrim's progress to perfection. They make one fit for taking the last leap which is *jñāna*, knowledge or wisdom. This path is termed *san-mārga* because it takes the soul straight to *Sat* which is God ; Mānikkavācakar is the ideal for the one who has arrived at this stage ; its fruit is the ultimate human goal which is *sāyujya*, union with God.

Saiva-siddhānta literature abounds in details as regards the disciplines in spiritual life. The soul's progress is from *pāśa-jñāna* and *paśu-jñāna* to *pati-jñāna*. Step by step stage by stage, the soul proceeds from the domain of ignorance to the glorious heaven of wisdom. It has first to learn to equate empirical good and evil, merit and demerit. This is called *iruvinaiyoppu*. Repetition of the sacred *Śiva-mantra*, contemplation of the Holy of holies, with the consequent transformation of one's life, and a benignant attitude towards the world, rid of all attachment and aversion, make one fit to receive the highest wisdom. Now, the *āṇava-mala* becomes mature and fit for the divine surgeon's operation. God appears as *guru* ; and through grace he removes the scales that had hitherto blinded the soul's vision. The soul, thenceforward, sees through the eye

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of God. It knows no longer through the *pāśas* or through its *paśu*-nature, but through Śiva. This is *Śiva-jñāna*. The shower of grace (*śakti-nipāta*) from God has made this possible. The soul is bathed in the eternal rays of God's light, and it becomes totally washed of all its impurities. This is release. The body may continue for a while longer because of the residue of *prārabdha-karma*. But that does not affect the perfection of the released soul. Such a one is a *jīvan-mukta*. And when the body too falls, its momentum being spent, one attains *videha-kaivalya*. The spirit has escaped, once for all, from its cage : it can no longer be caught and bound.

LECTURE TWO

God as Creator

God, in Śaiva-siddhānta, as in every other theistic school, is the central reality around which all other entities revolve. He is called *pati* or lord, because he is the president of souls (*paśu*) and their bonds (*pāśa*). He is the sole independent substance on whom all other substances depend. He is the creator, preserver and destroyer of the universe. He is the moral governor in respect of the actions of the souls. He is their enchanter and redeemer. He is the ground of all that exists, and the goal of all that strives. He is the beginning and end of all things.

Doctrinally, Śaiva-siddhānta has many things in common with the other schools of Indian theism. It has also certain unique features. In this system, God is only the efficient cause of the world; the material cause is *māyā*. Even on *māyā*, God does not act directly, but through his *śakti* which is the instrumental cause. The Siddhānta believes that God is revealed through Scripture, as do all the Orthodox systems which are theistic. Reasoning, however, is not without its use. Especially in refuting the doctrines that do not accept the authority of Scripture, there is no point in quoting Scriptural texts. So, the Siddhāntin formulates arguments for the existence of God. In fact, the very first *Sūtra* of the *Śiva-jñāna-bodham* contains the cosmological argument.

The cosmological argument seeks to show that there must be an efficient cause for the universe as a whole—

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which cause is God. The universe is a pluralistic whole. The particulars constituting it may be classified in different ways. The most convenient, perhaps, is the classification on the principle of gender. On this principle, we speak of the particular realia as 'he', 'she', or 'it'. This itself shows that there is regularity or order in the universe. There must be a reason why a 'he' must be a 'he', a 'she' a 'she', and an 'it' an 'it'. If there is regularity or order, as there is, there must be a regulator or orderer. Moreover, the universe as a whole undergoes regulated changes. It comes into being (*sr̥ṣṭi*), stays for sometime (*sthiti*), and disappears (*samhāra*) And, this process is repeated. Since the universe is subject to regulated changes, it cannot be self-caused and self-established. It is evidently a product ; a product requires to be produced, which implies a producer. Who is this producer ? That cannot be anything that is inert for efficient causality cannot belong to anything that is devoid of intelligence. Nor can that be the soul possessing finite intelligence, for that is unequal to the task of producing the universe with its regulated men, women, and things. So there must be postulated an infinite, omniscient and omnipotent being as the efficient cause of the universe. That is God. And, that is Śiva or Hara. Hara is God as the destroyer of the universe. It is only out of him that the universe can come. A thing can emerge only from that into which it had earlier resolved. At the time of *pralaya* when everything is destroyed, Śiva or Hara alone stands without a second. So, it is from him that creation must proceed.

After setting forth this argument as found in the *Bodham*, the Siddhiyār proceeds to establish it through a progressive criticism of the *prima facie* views.

The first to be examined is the Lokāyata view. The Materialist may say that the universe is neither created nor

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destroyed, that, in fact it is permanent. Obviously, he cannot justify this view even on the evidence of perception, which is the only evidence he recognizes. Perceptual experience reveals nothing in the world that is permanent. The component parts of the universe have, each of them, a beginning and an end. The Lokāyata may shift his position to suit his purpose and say that, while admitting creation, he maintains the view of natural creation. But, what does this phrase 'natural creation' mean? If it means 'nature becomes nature', it carries no sense at all. If it be said that nature changes because its nature is so, then there will be nothing called nature. What the Lokāyata means by nature is the four elements—earth, water, fire, and air. He does not accept the fifth element, ether, because it cannot be sense-perceived. If the four elements constitute nature, according to the Lokāyata, and they undergo change, there must be admitted an efficient cause which makes them change; for, what are inert cannot change of their own accord. To avoid the need for an efficient cause, the origin, etc., of the four elements may be explained thus: Air produces the other three elements; fire destroys the other elements; water contains them all; and so on. As the elements themselves cause these changes through a system of distributed labour as it were, no efficient cause is necessary. In reply to this, it has to be pointed out that the Lokāyata has not counted the cost. He imagines that one element leads to another or is resolved into another. But what happens is that all the elements emerge together and are destroyed together. In order to account for this fact, we must postulate an efficient cause which has neither a beginning nor an end.

The Sautrāntika-Bauddha believes that there is no need for a first cause, as he regards the world process as a

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successive chain of events. Each event is the product of its immediately preceding event, and the present of its immediately succeeding event. Nothing stays even for two consecutive moments. There is a constant coming into being and ceasing to be. Just as seed and sprout are perpetual, so are all events that are related as cause and effect. So, why then postulate a God who is superfluous? The Sautrāntika view which has just now been set forth is refuted even by another school of Buddhism, viz. the Mādhyamika. The question to be asked of the Sautrāntika is: What is it that appears? Does it exist prior to its appearance, or not? If it exists, there is no need for it to appear. If it does not exist, it cannot appear. What exists need not be produced; what does not exist cannot be produced. So, the Mādhyamika would say that what appears is indeterminable.

Is the Mādhyamika position intelligible? What is this category which neither 'is', nor 'is not', nor 'both is and is not', nor 'neither is nor is not'? Such a category defies all attempts at understanding. That a thing is—we can understand. That a thing is not—yes. But the other alternatives do not seem to have any meaning, and violate the laws of logic. The Mādhyamika teaches Śūnya-vāda. He seems to believe that the world comes out of nothing, that 'nothing' is ultimate. But such a view is untenable. Even to speak or think of 'nothing' is to deny the ultimacy of 'nothing'. *Ex nihilo nihil fit.*

The Jainas believe in the multiple-nature of things. A thing that is produced cannot be characterized simply as existing or non-existing. It has the nature of existing and non-existing, and the various combinations of these. The doctrine which is known as *anekānta-vāda* and *syād-vāda*

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gives formulation to the view of identity *and* difference. The Siddhāntin's criticism of the Jaina doctrine is that by no trick can the logical law of non-contradiction be set aside. How can one and the same thing be identical and different, existent and non-existent? The Jaina may say that a thing exists as cause and non-exists as effect. This statement too is unintelligible, because there is no difference in substance between cause and effect. The Siddhāntin, who advocates *satkārya-vāda*, maintains that the effect is pre-existent in the cause. For him, the view that the effect is non-existent in the cause is not acceptable.

The Mīmāṃsaka holds the view that the universe is eternal, and therefore does not find any need for postulating a creator. While parts of the world may come and go, the world as a whole persists and remains always the same. There is a saying to the effect: 'Never was the world otherwise than what it is' (*na kadācid anidṛṣaṃ jagat*). There is neither *śṛṣṭi* nor *pralaya*. The world is a going concern. There is no need for an agent either for its inception or for its destruction. The Siddhāntin's reply is based on the evidence of Scripture, perceptual experience, and reasoning. There are Scriptural texts which declare the origin of the universe and its destruction; and the Mīmāṃsaka accepts Scripture as the highest authority. Even if the texts be set aside or interpreted otherwise, there is the evidence of perceptual experience as well as that of reasoning by parity. It is not true to say that only individuals come into being and go out of existence. There are seasonal fruits, for instance, which appear in the appointed season and disappear all together at the end of that season. Similarly, it is intelligible that the world as a whole appears and disappears at fixed times. There must be an efficient cause which produces and destroys the world periodically.

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The Kālavādin (Time-Philosopher) admits that the world is produced and destroyed periodically. But, he urges that what effects production and destruction is Time, and not God. If the expression 'God' is to be used at all, let us call Time God. The Siddhāntin has no difficulty in showing that the Kālavādin's thesis is untenable. Time is inert and unintelligent. It cannot, therefore, be the efficient cause of the universe. True it is that time produces changes. But it does so only as impelled by God. Time is the instrumental cause. God alone is the efficient cause.

The Naiyāyika traces the origin of the universe to the atoms and their coming together in various ways. Destruction of things means their reduction to atoms. When the world of things has been destroyed, again after a time the atoms come together, and the world is formed. God is only one of the causes like *karma* and time. It is the collocation of the atoms that is the distinctive cause of creation. The criticism advanced by the Siddhāntin against the Kālavādin holds good here also. The atoms are inert, and are not ultimate. They cannot take the initiative in world-production, and do not possess a sense of direction. Moreover, at the time of *pralaya* the atoms themselves are destroyed and resolved in their cause, *māyā*. The Naiyāyika may argue that, if the atoms are destroyed, it is not possible for the world to emerge again. But that argument does not take into account the existence of *māyā* even in the absence of the atoms. It is from *māyā* which is eternal that the world re-emerges. *Māyā* is the material cause of the universe. As energized by *cit-śakti*, it produces the world. The atoms cannot be the ultimate causes of creation, they are effects. That they are effects is evident from the fact that they are many and have parts. The atoms are

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not without parts. If they had no parts, how is it that they combine and give rise to things that have parts? *Māyā* has no parts, and is indestructible. It is *māyā* that is the primal material cause of the universe.

According to Scripture, *māyā* is the prius of creation, and God is the wielder of *māyā*. Even if we analyse common usage, it will be clear that there is the widespread belief in *satkārya-vāda*. It is said, for instance, that the tree with its branches, etc., is contained in the seed in a subtle form, and that if it were not so, the tree would not come out of the seed. The world in the seed-form we call *māyā*. If it be urged that the leaves, etc., that fall from a tree are not seen to go back to their source, the reply is that when the leaves, etc., are reduced to their primal condition, they will, again, shoot into a tree, given the time and the other auxiliary causes. Similarly, when the world is retracted into its primal source at *pralaya*, again after some time, it is re-produced, and we call that *ṣṛṣṭi*.

Māyā alone will be incapable of producing the world, for it lacks intelligence. The individual soul (*jīva*) cannot provide *māyā* with the intelligent guidance it needs, for the soul becomes intelligent only when in association with a psycho-physical organism, and that organism itself is a product of *māyā*. So, neither *pāśa* (*māyā*) nor *paśu* (*jīva*) can serve as the efficient cause of the universe. By elimination, we must say that *pati* (God) is the efficient cause. For the production of a pot, for instance, three kinds of causes are required: the material cause, viz, clay, the auxiliary causes, such as the wheel, the stick, etc., and the efficient cause, viz. the potter. So also, for the world, the material cause, is *māyā*, the auxiliary or instrumental cause

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is *Śakti*, and the efficient cause is *Śiva*. The Sāṅkhya view which dispenses with God and seeks to account for the universe in terms of *prakṛti* and *puruṣa* alone, is therefore unsatisfactory.

Although God is the efficient cause of the universe, he does not undergo any change on account of this process. He is like the sun in whose presence the lotus blooms, sways its proud head for a time, and then withers away. The analogy may be pushed even a little further. In the presence of the sun, various processes take place—some of them even diametrically opposed to one another. The lotus blooms, the burning-glass emits fire, and the water in the earth evaporates. So also, the reality of God makes possible the divergent cosmic processes such as creation and destruction, and the varied activities of phenomena.

There are also other analogies given to show that nothing happens to God, although everything happens on account of his efficient causality. Words and ideas arise in the mind, stay there for some time, and get resolved in it. But the mind-substance is the same. Experiences of waking, dream and sleep appear and disappear in the self. But the self remains substantially the same. Similarly, the worlds and their things emerge from and dissolve in God. But these and similar analogies cannot fully explain the mystery of God's creation. It is not possible to understand God's nature in terms of anything that we experience in this world. Though we have compared God to the potter, where is the potter and where is God? Even the sun, the mind, and the soul are insignificant in the presence of the all-transcending Deity.

Why does God create the universe and retract it after a time in order to create it again? He could have nothing

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to accomplish for himself through creation. What has he, the all-in-all, to gain from the world-process? We can only say that creation is his play (*līlā*). Or, from our standpoint, the standpoint of the *paśu*, we may say that the grand drama he enacts is for effecting the release of souls. The world is 'a vale of soul-making'. God creates the universe in order that the soul may eat the fruit of its past karma and acquire the necessary means for release. He destroys the universe in order to give rest to the souls. Just as sleep refreshes the individual, *pralaya* affords rest to all the souls. Again, at *sṛṣṭi* the process of purgation starts. By trial and error, and by the grace of God, the souls get rid of their impurities (*malas*) and attain release.

God has five functions—creation, maintenance, and destruction of the world, veiling the truth (*tirodhāna*), and bestowing grace (*anugraha*) on the soul. The first four have for their end the last one which is redeeming the soul through grace. The world-process serves to discipline the soul and make it mature. Obscuration has the same purpose. As the Tāntrikas say, through *māyā*, *māyā* has to be transcended. And, this is accomplished through divine grace.

It may be asked : how can God who is formless produce the world of forms? The reply is that, just as from the formless ether the other elements having form arise, so from the formless God the world of forms appears. And, it is not as if the formless God cannot assume forms. Nothing is impossible for him. He is with form, without form, and with and without form. He is one with the world, different from the world, and one with and different from the world. He is perfectly free and unfettered, and can assume any form at his will. Even as the *siddhas*, i. e. *yogins* with

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super-normal powers, assume different forms, God takes on several forms. The difference is that while the *siddhas* owe their powers to God's grace, God is the only independent and unconditioned being. And, his forms are not fashioned out of *māyā*. Our bodies, including those of the *siddhas*, are the products of *māyā*. Not so are the forms which God takes. They are the manifestations of his *cit-śakti*. God is the only free creator of forms ; and so, these do not bind or limit him. To hold that he is without form is to include him in one of the categories of creation—the category to which ether belongs. So, it must be admitted that God can take any form he likes, using *cit-śakti* as the channel. In order to assume forms God need not go through the evolutionary process. Being the author of this process, he is not a victim thereof. His forms are non-material, and so they are not made of *māyā*.

That from our point of view it is necessary that God should assume forms can easily be shown. If God did not assume forms, the Vedas and the Agamas would not be revealed to man, and there would be no path open to him for release from bondage. It is God who has to reveal these Scriptures. It is God who has to show us the path. And, it is God who has to appear as the *guru* and help the soul reach its destiny. How can all this be done if God did not assume form ?

! Various are the forms which God takes. When he grants enjoyment to the souls, he assumes the *bhoga*-form. When he makes them eat their *karṇa*, he takes on the *ghora*-form. And, when he imparts perfection to the *yogins*, he appears in his *yoga*-form. The myths and legends of the Purāṇas, the various representations of Siva in metal, wood and stone all stand for and indicate the

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different roles that God plays in his relation with the souls. The world derives its being, light and happiness from God. One of the Purāṇic stories tells us that when Umā closed the eyes of the Lord with her hands, the entire world became dark, and that because of his love for the world, he opened his third eye. He is the light of lights, the ground of existence, and the source of bliss. In one word, he is LOVE.

God is of the form of the universe (*viśva-mayā*) and transcendent to it as well (*viśvādhika*). No word can adequately describe him, no thought comprehend him. Anything that can be said about him relates only to his nature *per accidens*. Essentially, he is beyond all description and definition. Scripture indicates that true nature by employing negative terms. God has neither form nor no-form. He is neither *cit* nor *acit*. He is no creator, maintainer, or destroyer of the universe. He does not perform any function. He is no *yogi* and no *bhogi*. Although he pervades all things, he is different from these. The world-process ought to help us transcend it and realize the true nature of God.

LECTURE THREE

God as Moral Governor

Besides the cosmological argument, the Siddhāntin formulates a moral argument for the existence of God. Just as there is order in physical nature, there is order in the moral world also. The moral law is the law of *Karma*. The word *Karma* means 'deed' as well as the 'fruit of deed'. What the law of *Karma* says is that one has to reap the consequences of one's action. Just as you cannot gather figs from thistles or extract oil from sands, you cannot get good results from bad deeds or bad results from good deeds. He who does good becomes good; and he who is the agent of evil actions becomes evil. An act done brings in its appropriate reward, and also affects the character of its agent. As one goes through life, the results of actions get accumulated. As a single life is not enough for exhausting the accumulated results of past deeds, one has to transmigrate from birth to birth. The soul acts in order to enjoy, and enjoys in order to act, and is born repeatedly in order to act and enjoy. This is the story of the soul's empirical course. It gets into body for reaping the consequences of its past deeds. And, in the bargain it does fresh actions and goes on adding to the heap of its *Karma*. From birth to death it is hurled, and back from death to birth, like the shuttle-cock which is tossed repeatedly from one end of the loom to the other.

There are some philosophers who do not accept the law of *Karma* with all its implications. Others there are

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who think that the law by itself is enough to explain all the facts of morality. The Siddhāntin, like the followers of several other theistic and absolutistic schools, holds that there is the need for an ordainer and controller of *Karma* who is God. Meykaṇḍa Deva declares in the *Śiva-jñāna-bodham* that it is God that makes the souls eat the fruit of their *Karma* by subjecting them to repeated birth and death. Following up this sūtra, the author of the *Siddhiyār* formulates the moral argument and defends it against opponents.

There are two phases of this argument. (1) A conjunction must be brought about between souls and bodies. This is necessary in order to free the souls from their *mala*. The task of fitting the souls with bodies cannot be performed by inert matter. Nor can the souls choose bodies of their own accord. There must be one who is neither inert nor a helpless victim of *samsāra* in order to effect the embodiment of souls. That is God. (2) The souls are governed by the law of *Karma*. But *Karma* cannot operate of itself, for it is non-intelligent. Nor can disembodied souls choose their respective *karmas*. There must be one who is not a creature of *Karma* and who is possessed of intelligence in order to regulate the operation of the moral law. There can be no law without a law-giver. There cannot be the assessment of the souls' deserts without a judge. That law-giver and judge is God.

Just as in the cosmological argument we compared God to the potter, here in connection with the moral argument we may compare him to the king and the physician. The king is the custodian of law. Without a legislative and executive authority, temporal law cannot come into being and function. Similarly, the moral and spiritual law which

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Is called *Karma* requires as its president a God. God can be likened to a physician also. Just as for diagnosing the disease and prescribing the proper remedy for it there is the need for a physician, so also there must be one who knows what is wrong with the souls and effect the cure of their disease. Of course, we should not press these comparisons to absurd limits. God is, in truth, incomparable. There is no second to him. All things and beings are finite, whereas he alone is infinite. But we could find analogies only from the field of the finite. If we remember this inherent limitation of the human understanding, there is no harm in comparing God to such limited agents as the king and the physician.

As in the case of the cosmological argument, here in respect of the moral argument also, the Lokāyata is the first objector. For him, there is no such thing as the past *Karma* influencing the present life. He does not recognize the soul's pre-existence. In fact, he does not believe in a soul. So, he maintains that our present pleasures and pains are natural to us, and need not be traced to the past *Karma* supposed to have been done by us in a previous life. There is no perceptual evidence of past *Karma* or of an earlier life. Therefore, to believe in them is irrational.

How can both pleasures and pains, we ask the Lokāyata, be natural to us? Pleasure and pain are opposed to each other. Such contradictory qualities cannot be natural to a being. In support of his position the Lokāyata may point to such experienced facts as water becoming fragrant when flowers are soaked in it, or becoming hot when fire is applied to it. But unfortunately for him, these facts only prove our contention. Water becomes

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fragrant or hot, not of its own accord, but because of association with other things such as flowers and fire. Fragrance belongs to the nature of flowers, not to that of water. Heat is a quality of fire, and not of water. So, the nature of a thing cannot change ; nor can it consist of contradictory attributes. Pleasure and pain are a pair of contradictories. It must be admitted that they arise from different sets of *Karma*. They cannot attach themselves to a non-intelligent thing like the body. They are affections of the soul. And, the fact that they affect differently shows that they function under the ordinance of God.

The Lokāyata is not to be silenced so easily. He asks : as it is possible to explain the pleasures and pains of this life in terms of what one does in this life, why should we postulate an earlier life ? We see in this world that he who is industrious enjoys, while he who is indolent suffers. Wealth is the fruit of hard work. The wages of laziness is suffering. If it is true that past *Karma* influences the present status of a person, it must be possible for him to come by wealth without effort.

The Siddhāntin finds no difficulty in answering this objection. The Lokāyata, in spite of his flair for observation, has not observed the facts of life properly. A good portion of the joys and sorrows that come to a person in this life is not merited by what that person has done or not done in this life. Some are born rich, and others poor. Some have congenital defects, while others are free from them. Some have pleasant, and others miserable surroundings. How could these disparities be explained if a previous life is not admitted ? Even in this life, it is not always the case that effort receives its appropriate reward. Pay is not

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equal to toil. Some may work hard for some time, get tired and cease from work, with the result that they do not gain their objective. Some others may toil to the very end, and yet they may not get any reward. Yet others may become enormously wealthy through no exertion at all. How to explain these undeniable facts of experience? We cannot deny the moral law and take shelter in caprice. Caprice cannot explain anything. So, the only explanation for the present disparities is that they are deserved by the respective agents in terms of what they did or did not do in their previous lives. If there is no right adjustment of goodness and happiness in any given case, we have to postulate a future life in which this adjustment will be made. Of course, we must distinguish carefully between genuine differences in the deserts of men and artificial differences. Also, we must bear in mind that *Karma* is not fate, and that there is every room for bettering the lot of oneself as well as of others. Granting all this, we have still to admit that a short sighted view of life leaves many things unexplained. *Karma* and *punar-janma* (rebirth) are twin-doctrines. In order to explain one, we require the other. So, we maintain that the seeds of the soul's experiences are already there before it is actually born. Gain and loss, pleasure and pain, honour and dishonour—all these are there potentially in the womb. A child is born with these as its *samskāras*; and as it grows, they manifest themselves. Thus, what was earned in the previous birth fructifies in the present birth. Similarly, the result of those actions of the present body which is not enjoyed in the present life will have to be enjoyed in the next one. In this manner, *Karma* and rebirth are intertwined. It is not possible to deny *Karma*; and if *Karma* is accepted, *ipso facto* rebirth must be admitted.

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It may be asked : if actions are performed by the body, how was the body created ? To what does it owe its existence ? The answer is : to its past *Karma* ; to the *Karma* of the body of the previous birth. The relation between *Karma* and embodiment is like that between seed and tree. Which came first, seed or tree ? No one can say. They form a perpetual series. That is why *samsāra* is said to be beginningless. From action springs embodiment, and from embodiment action. Just as past actions were responsible for the present life, present actions will determine the future life. The yield of agriculture is used in two ways—as food-grains for present enjoyment and as seeds for future fructification. Similarly, the *Karmas* that we do afford enjoyment at present as well as lead to future birth. Thus the transmigratory process goes on.

Karma, as we saw, is twofold—as good and bad. Good *Karma* makes life good, and bad *Karma* bad. What is good *Karma* ? And, what is bad *Karma* ? What is the principle of goodness ? And, what is evil ? Moral philosophers have attempted various definitions. It can be said, without fear of contradiction, that the principle of goodness is the Golden Rule, the violation whereof is evil. 'Do unto others as you would wish others do to you'. Every religion and every moral school accept this principle. Do not harm any one ; be good to all. Non-cruelty is the supreme virtue. *Ahimsā* is the greatest *dharma*. It is in accordance with the doings of beings that God rewards them. If a person is and does good, God grants him peace and happiness. If a person is bad and does evil, misery becomes his lot. God's justice must prevail. The working of his justice takes the form of the law of *Karma*. Justice here is not incompatible with mercy or love. God's

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justice and love are identical. It is out of love that God rewards the good. It is out of the same love that he punishes the wicked. *Danda* is *dayā-kārya*, If a mother chastises her child, it is for the sake of the child's good. Even so, the punishment that God metes out to a recalcitrant soul is for the sake of the soul's good. God is love; and the principle of *Karma* is the expression of diving love.

The *Mīmāṃsaka* thinks that even without God *Karma* can function. Actions themselves produce their results—good actions good, evil actions evil. When it is possible to account for the facts of moral life in terms of *dharma* and *adharma*, it is illegitimate to posit a God. The obvious objection to the *Mīmāṃsā* view is : How can actions that perish as soon as performed give rise to fruits in the future ? The *Mīmāṃsaka* may reply saying that *karma* produces its result after its own destruction even as manure or medicine perishes and then fructifies. But, is that true ? It is not proper to say that manure or medicine perishes in the sense in which an act perishes. Even supposing that manure and medicine perish, they produce their results in the same place where they perish. Not so is the case with *Karma*. Acts are done in this world—*tarpuṇa* is offered in water, *havis* in fire, and alms given perish even here. How can these acts which are performed in this world and perish as soon as performed give rise to enjoyment in the other world, viz. heaven, at a future date ? It may be said that actions leave their impressions in the doer's mind, and that it is from these impressions that the appropriate enjoyments are had later on. If that be the case, heaven, hell, earth, etc., must reside in the mind ; for it is in the mind that these enjoyments — heavenly, hellish. etc. — should take place. The

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Mīmāṃsaka will not accept this view, for, to accept it would be to embrace subjectivism. And, if heaven, etc., are imaginations pure and simple, who would perform sacrifices which involve great expense and trouble ?

The *Mīmāṃsaka* has not succeeded in his attempt to explain the facts of morality in terms of *Karma* alone. Actions perish with their performance. Why, everything connected with actions perishes — the gift and the giver, the rites and the receiver, all perish. Yet it is undeniable that the law of *Karma* functions. How can it function, if there be not an intelligent guide ? There cannot be law, if there be no law-maker. And, law cannot function, if there be no governor of law. So, God exists.

The enjoyments of the soul are conditioned by its conjunction with a body, sense-organs, place, time, order, action and object. All these are non-intelligent, and cannot choose for themselves a particular soul. A house cannot choose its inmate, nor a mango its eater. Similarly, a psychophysical complex cannot select a soul, nor the space-time world. The finite soul also does not have the power to choose its own body, sense-organs, etc., for, it is a fettered entity and has limited intelligence. Therefore, it must be admitted that God alone administers the law of *Karma*. It is he that brings about the union between the soul on the one hand and the location, instruments and objects of enjoyment on the other. *Karma* functions under his ordinance. It is his will that prevails. There is no place or time where his writ does not run. Nothing can escape him. No one can deceive him.

That the virtuous should be rewarded and the wicked punished is God's law. What is virtue and what is vice ?

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These too have been determined by God. Right conduct, love, grace, pious life, helpfulness, amity, good sense, blameless austerity, charity, reverential attitude, humility, truthfulness, the spirit of renunciation, self-control, wisdom, worship, etc.—these constitute virtue; and what are opposed to these vice. By virtue one acquires merit, by vicious deeds demerit. The crowning glory of virtue is the undivided devotion to God. Without the love of God, the mere forms of virtue are of no avail. Dakṣa-prajāpati was learned in the sacred lore, and he performed sacrifices. But these could not save him, because he had no love for God. What appears to be sinful in form, if motivated by an intense devotion to God, turns out to be a meritorious deed. There are stories of saints who even killed a father or a son for the sake of God. These are calculated to impress on us the supreme need of loyalty to God.

In the sacred books, we hear of heaven and hell. Heaven is the place of enjoyment, and hell is the house of correction. It is God's ordinance that the meritorious should go to heaven, after death, and the wicked to hell. Souls suffer pain or enjoy pleasure, being governed by the law of God. Just as the king administers justice and rewards or punishes his subjects according to their deserts, so does God. And, just as the physician prescribes different medicines to effect the cure of diseases, so God treats the souls differently according to their needs. Some prescriptions may be bitter, and others sweet. That does not mean that the physician is partial to some. The enjoyment of pleasure as well as suffering pain is a process of purgation. To remove *mala*, God administers to the soul pain and pleasure. In some cases, the physician may find it unnecessary to prescribe medicine. He may effect a

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cure by an incantation or a mere touch. In some other cases he may have to adopt drastic remedies such as cutting and cauterizing. In yet other cases he may ask the patient to drink sugared milk. Similarly, God tackles the souls in different ways. All his actions, however, have the same end in view, viz. to save the souls from *samsāra*.

The souls are endowed with different types of body so that they may experience different kinds of joy and sorrow. Just as the body that we have in waking experience is of no use for enjoying or suffering in dream, so also the body of one species is not suitable for the experience of another species. For example, the snake-body is no good for the purpose of having bird-experience, and *vice versa*. Similarly, the body that is necessary for enjoyments in this world will be inadequate for residence in the other world. So, *Karma* determines the kind of body. It is one of the *malas* of the soul. It is said to be beginningless, because no one can determine its beginning. Yet, it ought to have had a beginning because all the actions of the soul are performed in time. It must have an end also, and that is when its effects have been suffered fully. At cosmic dissolution, *Karma* becomes united with *māyā-mala*; at the beginning of each world-creation it reappears and brings about the union of the souls with their appropriate bodies—bodies fashioned out of *māyā*. *Karma* transmigrates along with the subtle body of the soul; it takes different forms, and yet is formless. It functions under the law of God.

It is not necessary that the body of one birth must be the same as that of the previous birth. Migration from one type of body into another is possible. It is wrong to say, as some Mīmāṃsakas do, that grass is reborn as grass, bird as bird, man as man, etc. It is equally wrong to hold,

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as some Vedāntins do, that even in the highest heaven souls enjoy as bird, beast, man, etc. The forms that the soul takes change according to its *Karma*. Ahalyā, we are told, turned into a stone, a spider was born as a prince in the solar race, and a rat became Mahābali. It is *Karma* that determines the nature of a soul's birth.

Karma, as we have already painted out, has not the intelligence to choose a particular soul and endow it with a body. It has to be guided by God. The gross bodies emerge from the subtle body. Though the subtle body is one for each soul, many gross bodies are produced out of it by God, even as from gold different ornaments are made by the goldsmith. It is not that a gross body arises from the destruction of a subtle body. Just as when a tree is cut at the root, another shoot comes out of the same root, so when one gross body falls, another springs from the same subtle body. The material cause of the subtle body is *prakṛti*. *Prakṛti* itself is the effect of *aśuddha-māyā*. Above this latter is *Bindu* or *Kuṇḍali*. Superior to that is *Śakti*, the power of God. As between *Śakti* and *Śiva*, there is no difference.

It is all the play of God. And, God's play is the play of love. Out of love he endows the souls with bodies and makes them eat their *Karma*. The bodies are formed out of *māyā* ; and *Karma* conditions this formation. One dirt is made to remove another dirt. *Kārma-mala* is made use of to rid the soul of the dirt of *māyā-mala* ; and this latter is employed to free the soul of its root-impurity, viz. *āṇava*. It is the principle of the fuller's earth that works here. God wants to save the soul ; the moral law of *Karma* is the way how he saves it.

LECTURE FOUR

God as Redeemer

World-creation and moral governance, as functions of God, have as their purpose the redemption of souls. As has already been stated, the origination, sustentation and destruction of the universe, and veiling of the truth are for the sake of *anugraha*—bestowal of grace on the souls. Similarly, the regulation of enjoyment and suffering in accordance with desert is for making the souls fit to receive the divine grace. God has nothing to achieve for himself by creating the world or by regulating *Karma*. His cosmic play is for weaning the souls from *samsāra*. God alone can save the souls because he has the necessary knowledge and power for that purpose. The eight qualities of God are : (1) independence, (2) purity, (3) self-knowledge, (4) omniscience, (5) freedom from *mala*, (6) boundless benevolence, (7) omnipotence, and (8) bliss. By virtue of these perfections, God is pre-eminently the universal saviour.

It is true that people worship many gods, and each person has his own *iṣṭa* (chosen deity). Because of temperamental differences, the form of God that appeals to one may not appeal to another. For that matter, the deific form that fascinates a person at one moment may not exercise that power on the same person at another moment. What has been described as the Vedic henotheism is, in a sense, natural to the human mind. There need be no dogmatism with regard to our conceptions of God. A Rgvedic seer proclaims : 'Truth is one ; sages call it by

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various names.' All the great ones of India are agreed on this point, viz. that there may be as many approaches to God as there are minds. The *Siddhiyār* (ii, 25f) puts the same idea in the following manner; whatever God be the object of your worship, it is Śiva that will appear there and accept your devotion. Deities other than the Supreme are, in fact, powerless. They are as helpless as terrestrial creatures are. When they are worshipped, it is not they that reward the worshipper, but the supreme God, the God of gods. When parents are revered and served by their children, for instance, it is not the parents that reward the children in a future state but the good *Karma*. Various forms of God are, of course, necessary to suit different tastes. Hinduism recognizes this fact. But it does not follow from this that the Hindu is a polytheist. There is only one supreme God, call him by what name we will. Even where several deities are believed in, they are subordinated to the Supreme. True worship ultimately reaches the ultimate God. He may be worshipped in stationary forms such as the Śiva-līṅga or in moving forms such as his devotees. But, it is he that accepts all this worship and showers his grace on the worshipper. Even to worship him, we have to depend on his grace. He is always intent on saving us, under some pretext or the other.

God saves us by imparting to us divine wisdom. It is not only the saving knowledge that we owe to God's grace, but also the ordinary knowledge that we acquire in the empirical world. Nothing can move or function without God. We cannot see if God's light were not there. We may imagine, in our ignorance, that it is we that know. But, in reality, it is God that knows in us and through us. Just as the senses perceive only as informed by the soul, so

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the soul knows only as impelled by God. God is the soul of souls. He is the inner immortal ruler, the indwelling power that moves all beings and makes all things keep their places. God is omniscient ; he alone knows all and enables the souls to know.

If God is the giver of all knowledge, it may be asked, why should some know less and some more, some rightly and some wrongly ? The answer to this question is that the difference are due to *karma*. Each soul knows and enjoys according to the merits and demerits of its past deeds. God dispenses justice ; but this dispensation, as we have seen already, is the expression of God's love.

Without the aid of God, the soul cannot know anything. That it is dependent on so many factors in order to know something is well known. In external perception, it requires the help of instruments like sense-organ and auxiliaries like sun-light. So, it is clear that the soul is not self-luminous ; it cannot serve as its own light. God alone is self-luminous (*sva-prakāśa*), and, therefore, is the source of all knowledge. It is he that imparts knowledge to the soul, out of his grace, by means of the organs of sense and sensations, by means of the luminaries like the sun and the moon, and by means of time, *karma*, and the bodies, by means of books on logic and metaphysics, and finally in the form of the *guru*. Both secular and sacred knowledge have their origin in God. He is the source of the arts and the sciences of philosophy and faith. The Veda is his Word ; the Āgamas are his teachings. He himself knows without any aid. Neither sense-organs, nor the luminaries, nor the factors like time, *karma* and body, nor the books does God require as aids to knowledge. He creates all these for the sake of the soul, in order that the soul may know.

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Why does God endow the soul with the instruments of knowledge, etc? Why should he make it migrate from body to body, suffering all the ills that embodiment is heir to? The Śaiva-siddhāntin's reply is that all this travail is necessary before the soul becomes fit for release. It is God that joins the soul with an appropriate body, makes it to know, act, enjoy and suffer, in order finally to save it by imparting to it the higher wisdom. All this is God's act of love. God's power is his grace. Except as love and grace, there is no God. The souls have their illusion removed, and they gain the supreme bliss by the power of God's love. Just as the sun, by his light, dispels the darkness that shrouds the eyes, so God, the light of lights, destroys the soul's ignorance by blessing it with the vision of truth.

How are we to know God before he can redeem us? If he is unknowable, we can derive no benefit from him. It would mean that he is not pervasive of us. If that were so, we can attain no union with him even in *mokṣa*. If God is unknowable and non-pervasive, he cannot perform the five cosmic functions that are ascribed to him. There would be the persistent doubt whether he exists or not; and even if he exists, so far as we are concerned, it would be the same as if he did not exist. God would then be as useless and unsubstantial as sky-flowers and ropes made of tortoise-hair. What answer has the Siddhāntin, for this objection?

God, says the Siddhāntin, remains unknown only till his grace is not bestowed on the soul. Surely, with our finite power of knowledge we cannot know him. Even to know empirical objects, we saw, the grace of God is required. How much more so for knowing God? It is only with his grace that we can know him—know him as non-

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different (*ananya*). The soul attains union with Śiva, in *mokṣa*, though even then it is entitatively distinct. This, according to the Siddhāntin, is true *advaita* (non-duality). The *advaita* realization is not *paśu-jñāna*, but *pati-jñāna*. That is, the soul then knows, not through its empirical instruments, but through God. It sees not through its physical or mental eye, but through the divine eye, the eye of God.

The ordinary yogins do not have this vision. Depending on the strength of their own will-power, they hope to realize God. They expect to see God, and meditate on him. But, God is not an object either of the senses or of the mind. Even if God is contemplated as that which transcends the senses and mind, of what use is such contemplation? For, that contemplation would necessarily involve conceptualization; and God is not a concept. The same defect would persist, even if God is contemplated as being beyond contemplation, 'Being-beyond-contemplation' is also a concept. If God is contemplated as identical with one self, even then God is not realized. In fact, by the individual effort of mind and will the truth is not grasped. The only way to know God is getting his grace. All that the soul has to do is to earn God's grace. If only the soul will place itself in God's good care, all will be well with it. Even as a prodigal, if man returns to the house of his Father, he will be feasted and fed, and will be finally saved.

The story is told of a prince who grew as a savage among savages. While quite young, the prince was lost or abandoned in a forest. He was found by a savage who adopted him as his son. The prince, of course, did not know that he was a prince. He led a savage life, believing himself to be a savage. After several years, the king, his

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father, got news of his whereabouts, went there, separated the prince from his savage associates and reclaimed him as his son. The prince regained his princely status, and was honoured even as his father was honoured. The soul's story is similar to that of the prince. It is divine by nature; but in *samsāra* it gets lost to the senses and their objects. The senses entice it and nourish it as if it was their own. In such a situation, the soul forgets its own nature and even imagines that its captivity is its freedom. The Lord saves the soul from its pitiable plight by his grace, frees it from its inert association, washes it clean of its accumulated dross, and accepts it as his own. It is by God's grace, then, that the soul is dissociated from the world of *acit* (inert things), and is made to regain its nature as *cit* (intelligence).

There are three classes of souls—*viññānākala*, *pralayākala*, and *sakala*. Of the three *malas*, the *viññānākalas* have *āṇava* alone, the *pralayākalas* *āṇava* and *karma* and the *sakalas* all the three, viz. *āṇava*, *karma*, and *māyā*. The *viññānākalas* are the comparatively pure souls, with only the root-*mala* to be removed by Śiva. The *pralayākalas* are the souls in the state of *pralaya* or world-dissolution. Since there is no evolution of *māyā* in that state, the souls are rid of *māyā-mala*. But the merits and demerits of past deeds still persist, and it is they that endow the soul with body, etc., at the beginning of the next evolution. So the *pralayākalas* have *karma* besides *āṇava*. The *sakalas* are the souls coursing their way in the transmigratory tract. They have the full complement of impurities.

Śiva saves these three classes of souls in different ways, bringing them succour according to their needs. The *viññānākalas* Śiva instructs from within, residing in their intelligence. To the *pralayākalas* Śiva appears in a

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superhuman form, initiates them and removes their impurities. For saving the *sakalas* God has to appear in the form of a *guru*. While to the first two classes of souls Śiva reveals his *nirādhāra* form, to the third he has to show his *sādhāra* form.

It is the 'descent of God's grace' (*śakti-niāta*) upon the soul that rids it of *mala*. The more intense the descent, the quicker is the *mala* removed. The pure crystal of the soul is rubbed clean of the dirt of *mala* by the entry into it of the light of grace. But before this can happen, the soul of all classes should become fit for receiving grace. The intensity of the descent of grace will depend on the relative fitness of the soul, in other words, on the relative ripeness of *mala*. The descent of Śiva's *śakti* comes in four grades : *manda*, *mandatara*, *tivra*, and *tivratarā*. The divine power that is said to be *manda* (slow) is the *nivṛtti-śakti* (the removing power). With its onset the soul begins to discriminate between the eternal and the non-eternal. Thus the removal of ignorance starts ; the clouds that were hiding the sun of truth begin to lift. As a result of discrimination, there develops in the soul dispassion for sense-objects. The next stage is *mandatara* (less slow) where the discrimination and the detachment get confirmed. The *śakti* here called *pratiṣṭhā-śakti*, the power-that-makes-firm. The *śakti-nipāta* that is of a higher grade is *tivra* (intense). Here it is the *vidyā-śakti* (wisdom-power) that functions. In the place of the earlier *pāśa-jñāna* and *paśu-jñāna*, *śiva-jñāna* shines. The final stage is reached when the soul enjoys the bliss of Śiva, freed from all its trials and tribulations. The *śakti* here is *śānti* (peace), and the descent of grace is *tivratarā* (very intense). When this happens, the veil of ignorance (*tirodhāna*) is completely removed

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and the soul having received back its innate vision longs for the sight of the Lord. This longing is fulfilled by the *guru* who initiates the soul and enables it to have a vision of the Lord.

Dīkṣā (initiation) occupies an important place in Śaivism. The bondage of souls is not due to mere absence of knowledge ; it is due to *mala* which is a positive entity. For removing it there is required another positive entity ; that is the reason for saying that *dīkṣā* is necessary. Since, however, the souls are in different stages of ripeness, the type of *dīkṣā* also varies. It is the teacher that has to decide which type of *dīkṣā* will suit which soul. *Nayana-dīkṣā* is initiation by sight. By a mere look the preceptor may purify the soul. One of the examples given for this type of *dīkṣā* is the drawing off of poison from a person bitten by a snake by the look of one who has achieved identity with Garuḍa by yogic powers. *Sparsa-dīkṣā* is initiation by touch. Just as base metals are said to be transmuted into gold through processes of alchemy, the *paśu* is made to assume *Śivatva* by the teacher performing certain rites. *Śāstra-dīkṣā* is initiation by teaching the Scriptural texts. Here the preceptor teaches the pupil the significance of the three categories, *pati*, *paśu* and *pāśa* and leads him to the goal which is union with Śiva. *Yoga - dīkṣā* is initiation by *yoga*. Here the pupil is taught to perform *Śiva-yoga*. As distinct from the types of *dīkṣā* so far mentioned, there are some in which sacrificial techniques are employed. These are called *hautrī-dīkṣās*. There are two varieties of them : *jñāna-dīkṣā* and *kriyā-dīkṣā*. The latter is subdivided into *bija* and *nirbīja*. *Jñāna-hautrī-dīkṣā* is initiation by a mental sacrifice. The preceptor enters the pupil's body

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mentally, finds *Śivāgni* in the pit of his navel, and offers there the purificatory *homa*. *Nirbīja-kriyā-hautrī* is designed for children, adolescents, old people, women, men given to all sorts of enjoyment, and the sick. They are persons who are unable to perform the daily religious rites regularly after initiation. It is enough if they do whatever they are able to do. The kind of religious rites to be performed will depend upon the competence of the person concerned. Those who receive this type of *dīkṣā* are not eligible to perform optional (*kāmya*) and occasioned (*naimittika*) rites. Hence the *dīkṣā* is called *niradhikāra*. *Sabīja-kriyā-hautrī* is given to those who are highly advanced in learning and evolved in character. These people are required to give their undivided attention to religious duties. They are eligible to perform all varieties of Scripture-ordained rites, viz. the obligatory (*nitya*), the occasioned (*naimittika*), and the optional (*kāmya*). Hence their *dīkṣā* is called *sādhikāra*. Because of a difference in those who receive this *dīkṣā*, some are called *sādhakas* and others *ācāryas*. *Sabījadīkṣā* is of two kinds: *lokadharmiṇī* and *śivadharmiṇī*. The former is for house-holders, and the latter is for those who have renounced the world. The *lokadharmiṇī* is called *bhautika-dīkṣā*, and the *Śivadharmiṇī* *naiṣṭhika-dīkṣā*. The *naiṣṭhika-dīkṣā* can be given to and by only a celibate for life. In the two varieties - *nirbīja* and *sabīja*—are included what are known as *samaya*, *viśeṣa*, *nirvāṇa*, and *abhiṣeka dīkṣās*.

The purpose of *dīkṣā* is to purify the six *adhvās*. The *adhvās* are *mantra*, *pada*, *varṇa*, *bhuvana*, *tattva*, and *kalā*.* They are so related that each preceding *adhvā*

*The total number of *mantras* is 11. *pada* 81. *varṇa* 51, *bhuvana* 22, *tattva* 36, and *kalā* 5. The five *kalas* are *niṛtti*, *pratistha*, *vidya*, *santi*, and *santyatita*.

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is absorbed by the next. The last of these, *kalā*, is absorbed by the *tirodhāna-śakti*, and this *śakti* in its turn by Śiva. When the *tirodhāna-śakti* is absorbed, the soul is freed from *mala* and is blessed with the knowledge of Śiva.

The purification of the *adhvās* through *dīkṣā* is performed by Śiva in the form of the preceptor. The recipients of *dīkṣā*, viz. the disciples, are of three types, *uttama* (high), *madhyama* (middling), and *adhama* (low). These are initiated by Śiva either through *jñāna* or *kriyā*, and thus their *mala* is removed. The removal of *mala* happens this way. Through *dīkṣā*, the accumulated (*sañcita*) *karma*, which resides in the six *adhvās*, is destroyed. With the destruction of *karma*, *māyā* disappears. And when *māyā* goes, *āṇava* also is removed. The removal of the various *tattvas* is accomplished by the different grades of *dīkṣā*. When the *tattvas* are removed, the soul regains its true nature as the pervasive and omniscient spirit.

Sañcita-karma, as we have said, is removed through the purification of the *adhvās* by *dīkṣā*. Śiva does this, appearing as the preceptor, by his *kriyā-śakti*. He also removes the *āgāmi-karma* and the *āṇava-mala* by his *jñāna-śakti*. *Āṇava* could be removed only when it becomes ripe. In order to ripen *āṇava*, Śiva makes the souls experience *karma*, enjoy and suffer in accordance with their deserts. In other words, *prarabdha* is destroyed by enjoyment and suffering.

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The first five *adhvas* are pervaded by the five *kalas*. The following table gives the details of the total of each *adhva*.

	Kala	Mantra	Pada	Varna	Bhuvana	Tattva	Deity
1.	Nivrtti	2	28	1	108	1	Brahma
2.	Pratistha	2	21	24	56	23	Visnu
3.	Vidya	2	20	7	27	7	Rudra
4.	Santi	2	11	3	18	3	Mahesvara
5.	Santyatita	3	1	16	15	2	Sadasiva
	—	—	—	—	—	—	
	11		81	51	224	36	
	—	—	—	—	—	—	

Thus, with the removal of the various types of *karma* and with the destruction of *āṇava*, the souls gain union with Śiva.

It is only after a long journey that the soul arrives at the goal. A number of births in various locations and conditions precede the status of a human being attained by a soul. There are so many human souls in the world; but not all of them get the facilities for spiritual progress. Rare is the birth of a human soul in a land which is sanctified by the Vedas and the Āgamas. Such a birth is the result of great merit. A greater fund of merit is necessary for a soul to be born as an adherent of Śaiva-siddhānta. After wading through alien faiths, after plodding through the orthodox cults, the soul at last enters the heaven of Śaivism. Within the heaven also there are the outer halls and the inner chambers. There are different schools of Śaivism. After passing through these, the soul arrives at the central court which is the Śiddhānta. This is made possible by the performance of duties pertaining to one's station in life, by the practice of austerities (*tapas*), by the study of the Vedas and the Purāṇas, and by the acquisition of a clear knowledge of the truths. After one becomes a Śaiva-siddhāntin, one

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has to go through the stages of *cāryā*, *kriyā*, and *yoga*, before one acquires the final means to the release which is *jñāna*.

The Śaiva-siddhānta revealed graciously by the supreme lord Śiva, promises sure release for its votary. The Lord himself guides the soul that has taken to the Siddhānta-path, and turns it into a *jīvanmukta* removing its *māla*. The soul is bathed in the divine light, is made to drink the divine bliss and is admitted to the proximity of the divine Feet. None is equal to the Lord. How can any surpass him? He is supremely intelligent, all-powerful, and beneficent. By his omniscience, he reveals the Vedas and the Āgamas. By his omnipotence, he makes the soul enjoy and suffer according to its deserts. By his grace, he removes its impurities. There is a master-plan behind the Lord's activities—that is, to release the soul from bondage.

There are grades in *mukti*. Through *caryā* one attains *sāloka*, through *kriyā sāmīpya*, through *yoga sārūpya*, and through *jñānā sāyujya*. (*Vide* Lecture I). The first three are called varieties of *pada-mukti*, graded release; the last alone is *para-mukti*, the supreme or final release. *Caryā* is the path of external service to God in his temples. Scrubbing and cleaning the temples, gathering flowers and making them into garlands for adorning the image of Śiva, maintaining flower-gardens, lighting the temple lamps, singing the praise of Śiva, and doing the behests of his devotees are forms of *caryā*. *Kriyā* refers to actual modes of worship, such as offering fresh and fragrant flowers to the Lord, waving incense and lamps before the image, bathing the image, offering food, and the other ritual acts connected with ceremonial worship. The performance

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of *Agnihotra*, etc., also form part of *kriyā*. The next stage, *yoga*, is reached when one practises the modes of mind-control. Restraining the senses and regulating the breathing-process, one stems the surging waves of the mind and makes it one-pointed. The mind thus controlled is fixed on the supreme Light, ever to dwell there. This is the path of *yoga*. The final path is *jñāna*. Here, one studies the *Śāstras*, grasps firmly the nature of the three categories, realizes the non-distinction of cognizer, cognized object, and cognition, and becomes one with Śiva. Thus *jñāna* is the direct means to release. Just as before the rising sun darkness flies away, so at the dawn of wisdom ignorance is destroyed, and along with it bondage.

Three stages may be distinguished in the evolution of *Śiva-jñāna*. Even as the burning glass emits fire in the presence of the sun, the soul comes to have knowledge when the preceptor appears before it. The soul sees *pati* in an indeterminate way, and itself in an indeterminate manner in *pati*; also it beholds in itself the world indeterminately. Then the nature of the Lord as the smallest of the small and the greatest of the great is made manifest. This is the first stage. When *mala* ripens and there is *śakti-nipāta*, the seeker after release reflects on what he has heard from the *guru*. He follows the line of argument indicated by his preceptor, and satisfies himself about the truth of what he has heard, with the help of suitable reasons and examples. As a result of such reflection, he attains a state of equanimity. He no longer has likes and dislikes. To him a potsherd and a piece of gold are the same. He has a vision of Śiva which is midway between *savikalpa* and *nirvikalpa*. He and Śiva become inseparable, each not leaving the other. Dwelling in Śiva,

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he sees Śiva in everything. This is the second stage. At the final stage, both knowledge and ignorance are removed by the grace of the *guru*; and God is realized as both identical with and different from all things. The soul no longer knows through its own instruments; its experience henceforward is through God. God now appears in his true form as *nīrādhāra*. While supporting everything, he stands alone and independent. One who realizes this truth becomes a *jīvanmukta*.

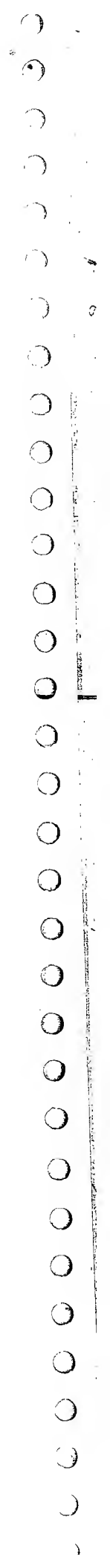
The *jīvanmukta* has no more birth. Those who have acquired merit go to heaven, and those who have gathered demerit go to hell. The *jīvanmukta* has gone beyond both merit and demerit, good and evil. Therefore, he journeys to neither heaven nor hell. He has nowhere to go, on departing from the earth; nor does he return to the earth. He is not concerned with anything that happens. Where the sun rises or where it sets is immaterial to him. He has no likes and dislikes; he desires nothing. He is not bound by any rule, sacred or secular. He has no need of performing austerities, observing vows, and doing duties. He is not a slave of his body, mind, and senses. He is above the *guṇas* of *prakṛti*, has no goals to achieve, and does not belong to any caste. Like children, mad men, and people possessed, he behaves in an unpredictable manner, singing sometimes and dancing too. He is not conditioned by considerations of time, place, etc. He performs actions not for any reward. His mind is steady and constant, unwavering and firm. Whatever be the mode of activity or status of being, he is ever united with the Feet of the Lord. Walking or standing, sleeping or waking, eating or fasting, sitting or lying down, in purity or impurity, in wealth or poverty, in

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pleasure or pain, in enjoyment or separation, or in any other state, he is constantly aware of the presence of Śiva. On leaving his body, he enters the fulness of God and becomes one with the All-in-all. Thus the soul finds release by the grace of God. God's supreme act of love is to redeem the soul.



THE SARASWATHI PREES, CUDDALORE - 2



Tiruppanandal Endowment Lectures — 1954

Lights on Saiva Siddhanta

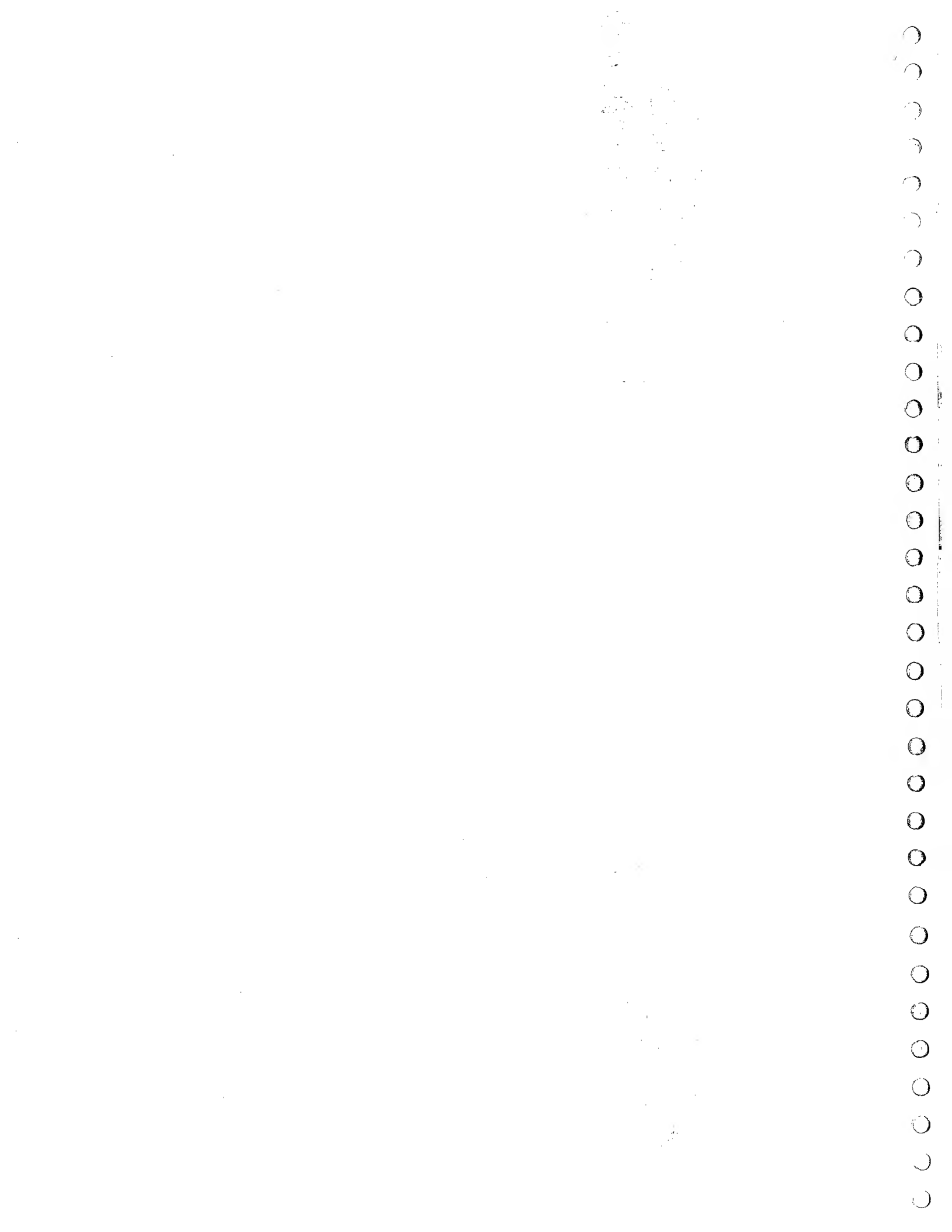
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SHUDDHANANDA BHARATI



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ANNAMALAINAGAR



LIGHTS ON SAIVA SIDDHANTA ¹

Its Principles and Practice

BY

KAVI YOGI MAHARSHI SHUDDHANANDA BHARATI

1. Benares

Let the Pure Almighty Grace lead us from light to light, love to love and bliss. Let Siva grant victory to our efforts. Aum Namasivaya, Sivoham, Sivamayam !

It is a great privilege for me to address you in this temple of arts and culture under the magnificent presidency of Sir C. P. Ramaswami Aiyar, the Vice-Chancellor of the two great Universities, Benares and Annamalainagar. Benares is the spiritual capital of Bharatavarsha, the centre of Hindu culture, the fountain of Saiva Siddhanta. The whole world adores here Visvanath, the Universal Siva. Sankara wrote here his immortal works. There is no Indian saint worth his name that has not visited this holy city. The great Appaya Dikshitar came here; Muthuswami Dikshit, the sovereign singer and composer of Karnatic music, got his inspiration here. I have great pleasure in addressing you to day on the fundamentals of Saiva Siddhanta which is at once a Religion for all, a synthetic and practical religion that solves the riddles of existence.

2. Our Spiritual Culture

My special mission here is to bring home to your heart the principles and practices of Saiva Siddhanta

and in expounding this largely synthetic religion, I am obliged to follow closely Siddhiar and Sivaprakasam and the twelve Sutras of the Sivajnana Bodham. These are magnificent works clarifying the ideas contained in the Vedas and the Agamas. This lectureship strengthens the cultural and spiritual relations between North and South India. We are all citizens of Bharat and a cultural exchange is sure to promote our unity. We in the South are very well conversant with Tulsidas, Kalidas, Nanak, Tukaram, and Mira. We are familiar with Vyasa, Valmiki, Gita and the Vedas. Indeed all the great Vedic scholars like Sankara, Ramanuja and Madhva and Vidyaranya hailed from the South. The Time-Spirit calls you all in the North to have a more comprehensive knowledge of the contributions of the South, especially the Tamil Nad and its Saint-lore for the advancement of the Indian Spiritual culture. Tamil Nad is the land of Saints and Yogins; it has a rich treasure of Divine hymns flown from the ecstasies of Godmen like Vagisa, Sambanda, Sundara, Manickavachaka,

... THIS BOOK

This book forms the substance of a course of three lectures at the Benares Hindu University and one lecture at the Allahabad University delivered under the Tiruppanandal endowment. The founder of the Tiruppanandal Adinam was the Holy Seer-Poet Kumaragurupara Swamiji. He expounded the Siddhanta Sastras and the Ramayana of Kamban in Benares before the Great Moghul Emperor, Akbar and won distinguished laurels for the art, poetry, religion and culture of Tamils. Akbar himself raised a grand Math for the inspired savant and it flourishes even to day on the bank of the Ganges. The present Pontiff of the Kasi Math, His Holiness Arunandi Tambiran, is famous for his constructive charities and endowments towards the revival and propagation of Saiva Siddhanta and Tamil literature. He has made many endowments through the Annamalai University which is to-day the only centre of Tamil art and culture. The Annamalai University is utilising these endowments to fulfil the objects of the great donor.

Tayumanar, Pattanattar, Tirumula and Ramalinga. Their dedicated life was a thrill of divine communion. They glorified the Supreme, the blissful Sundaresa, the silent Dakshinamurti, and Nataraja, the lord of Cosmic play. Saiva Siddhanta is the greatest contribution of the Tamil Nad to the spiritual culture of India. In speaking about Saivism, Madan Mohan Malavya remarked, "Saiva Siddhanta has the fundamentals of all religions; India is everywhere surrounded by its influence". Indeed we see the symbols of Saiva Siddhanta in all directions—Ramanath in the South, Kailasanath in the North, Somanath in the West and Visvanath here in the East. Tamil and Sanskrit are the two sister languages that have built up the spiritual culture of India.

3. Meikandar

Meikandar was one of the saintly souls dedicated to the spiritual culture of India. He lived, moved and had his being in the Siva-Consciousness. His early life was spent in silent divine communion. The Himalayan Saint Paranjyoti awakened the Divine consciousness in him by a touch of grace and taught him the knowledge of Siva and the secrets of its Siddhanta. It is the same knowledge taught by Lord Dakshinamurti, under the holy banian, to Sanaka, Sanandana, Sanatana and Sanatkumara. It was also revealed to Nandideva who handed it down to seers like Paranjyoti, Meikandar (Satya Darsi) gave it to humanity at large.

"Meikandar" as *Siddhiyar* says, "rose like a Sun of Divine Grace for the whole of humanity. The hearts of mankind opened by his advent. The aroma of Siva-consciousness spread awide! the ancient Vedic bees hummed again. Aspiring seekers drank the honey of wisdom."

St. Meikandar, absorbed in meditation, rendered the knowledge of Siva into twelve terse sutras and opened his mouth to expound them to the world. The halo of his personality attracted to his feet eminent scholars like Arul Nandi Sivacharya. Arul Nandi wrote an elaborate poetic commentary to Sivajnana Bodham. This is known as Sivajnana Siddhiar. Umapathi Sivacharya developed the theme further in eight famous works of which Sivaprakasam is the shining jewel of Saivism. There are fourteen fundamental works on Siddhanta known as Meikanda Sastras or Satya Dharsanas. They lead the limited human soul to live in communion with the infinite Bliss, Sivam.

4. The Material Glamour

Bliss—that is what man wants. But he treads the path of bondage and misery. Peace, bliss and liberation are far away from pragmatic materialism. It feels nonplussed before the psychological paradoxes of existence. Kapila's Sankya, Kanada's Vaiseshika Gautama's Nyaya, Patanjali's Yoga, Jaimini's Purva Mimamsa and Vyasa's Uttara Mimamsa are masterpieces of logic; but their intellectual genius have not quenched the heart's hunger for peace and bliss. Charvaka materialism, Jainism, Buddhism, Sankara's monism, Ramanuja's qualified monism, Madhva's dualism have appealed to a large number; but they too have not yet stopped religious bickerings. Man to-day adores science which plays a double role of construction and destruction. Science builds today and pulls down its great constructions tomorrow. I have just returned from a wide tour in Europe. I saw there marvels of scientific pragmatism and material hedonism. But the huge ruins of the second war piled up in magnificent cities warn humanity against

a third (atomic) war which shall end lives altogether. Humanity to day is living in the scare of the atomic vendatta shown by the war-demon. Hydrogen and cobalt bombs are fluttering behind the political arena of pacts and tacts. Indeed the power pacts take the name of oceans and are swept away like the billows. Political prophets come and go. But the stage is still held by war-mongers. Saviours have come and gone; but humanity still rambles in the labyrinth of infernal miseries. The material glamour of today passes into a smoke curtain of wizzing planes and thundering bombs. "Extinction is coming to man like a thunder clash of halt" says H. G. Wells,

5. A Hopeful Call

Is there redemption? Is freedom in peace and bliss possible? What is the mystery of life and what is its goal? Who raised this theatre of existence, how, why? Is there answer? Yes, herken :

"The infinite One to liquidate beings from ignorance and bondage created this world; varieties of acts and results keep the play going on; the Divine Grace gently leads souls from darkness to light, from bondage to freedom. The universe is a play for the Lord. His infinite Divine Grace gently leads souls to pure Bliss. The Divine Bliss overflows everywhere. It is dancing in the heart of beings. Away with fear and falsehood, have good cheer, come collectively, humanity—for a God-ward clan!" This is the hopeful Call of Siddhanta.

6. Veda and Agama

Two ancient books lead the way to the god-ward clan of the human soul enmeshed in the mental-vital

tangles. One is the Veda, and the other, the Agama. Both are God-inspired books. They are like the cow and milk, like the path and the light, like the Truth and the Teacher. Veda is a fountain of knowledge and Agama is its streaming flood that cherishes lives on the earth. Their words are creative intuitions of seer-poets, the Sons of Light. They are Spirit's hymns of Divine Life.

The Veda is divine knowledge, and Agama divine approach. Brahman, the supreme Divine, is in the heart of beings; He is the Pure Almighty Truth-Light. He is infinite Knowledge and Bliss. Great is he who realises That in life. This is the essence of the Vedic teaching. Vedanta is the crest jewel of the Veda. It says 'Thou art That' turning to the Self in man. But it is difficult for man to be That at a stroke. Egoism, desire, lust, greed, envy, mental and vital passions are the forces of darkness that impede and stampede the upward journey of the soul. The mind-bound soul has to undergo a long process of purification, dedication, devotion and meditation before it takes rebirth in the Divine Consciousness. It is a process of long evolution and Agama leads this process like a tender Mother. Siddhanta is the crown of Agama just as Vedanta is the crown of the Veda.

Siddhanta and Vedanta accept the Divine essence in man and the goal of life as at-one-ment with the Divine. Siddhanta is the aboutturn of Vedanta. 'Thou art that' says Vedanta turning to the soul; 'Thou art That' says Siddhanta turning to God. Siva revealed the Agama to His Shakti to transform the sin-laden weaklings of Kaliyuga into the Supermen of Satya Yuga. He revealed a Yoga by which men and women can be purified and liberated from egoism, desire, karma

and bondage. This revelation known as the Agama Siddhanta lays down graded sadhanas for the perfection of the human soul. It is an encyclopaedic science of Divine-Realisation, which claims the voluminous contributions of a galaxy of inspired saints and seer-poets. There are 28 Agamas, and Raurava agama is one of them. Following the last work, the gist of the Saiva Siddhanta is beautifully set forth in twelve verses by Meikanda, the Satya Dharsi, Truth-Seer. It reveals the Knowledge of God, soul and the world of bondages—pathi, pasu and pasam.

7. Vedanta

Life is an evolution of the soul from jivahood to Sivahood. The mindbound soul is fed with the dirt and desire of I and mine-consciousness. It is like an ore which has to pass through an arduous process of devotion in the furnace of self-surrender. It has to be purified enough for the descent of the Grace which alone can raise it to God-hood. The gold has to be polished again and again before it can become a shining jewel.

Vedanta by self-analysis and self-reflection ends in self-realization. Brahma : Satyam. Jagan mithya. Jiva : Brahmaiva Napara. Brahman is Truth ; the phenomenal world is false ; jiva is Brahman alone—this is the Vedantic dictum. Vedanta is otherwise called Advaita since it considers God and soul as one.

8. Siddhanta

Siddhanta differs widely from this concept of God and soul. It is the Pure Advaita (Suddha Advaita) which holds that the jiva is in eternal unity with Siva and only the mental dirt and tarnish prevent the jiva from being cons-

cious of this great and eternal unity. Siddhanta holds that the three entities of jiva, jaga and Para,—pasu, pasam and pathi,—Soul world and God—are real and eternal. It is a widely synthetic philosophy which has a deep life-value. It contains the essence of all modern religions and philosophies. It includes all systems of Yoga—karma, Bhakti, Jnana. Raja, Mantra, Tantra and Hata. From atheism to theism, from materialism to absolute monism, it considers all schools of thought as so many gradations of human evolution. It does not allow ascetic refusal nor pragmatic denial. It takes a happy middle path and climbs to the highest. It utilises the apparatus of Nature—*mayatanu*—and actual life in the world as steps to self-purification. It takes each part of the being. scrutinises and perfects it in detail. Contrary to Vedanta, it considers maya not as illusion but as a creative, expansive and illuminative force of the Divine Grace. It throws ample light upon the cosmic riddle and explains life as a play of the Divine Grace. It does not deny the objective reality. It embraces both the subjective and the objective, the spirit and the matter. It faces Nature and raises it higher, Godward. It lags behind no ancient or modern school of spiritual thought which treats of God, soul, world, liberation, monad, atom, evolution, élan vital, thing-in-itself etc. It is the pure Advaita which likens the union of jiva and Siva to the juice and fruit, salt and water and fire and red-hot iron. Its graded sadhana begins with moral discipline and devotion; then it traverses the field of yoga and culminates in the knowledge and awareness of Sivam, the Perfect Bliss. Its equal-visioned grace is for all; it considers all beings under the canopy of heaven as one family undergoing varied stages of evolution. It has equal

regard for all saints of God irrespective of caste and religion. Saiva Siddhanta is a universal religion that can very well be adapted to modern life. For it aims at the creation of a transformed humanity in which man is perfect like Siva and the woman perfect like Shakti. It considers the world of existence as Siva-Shakti Lila. Let us now turn to the topic of SIVA AND SHAKTI.

9. Siva and Sakti

The first two sutras of the Meikanda Siddhanta as expounded by *Siddhiar* and *Sivaprakasam* give us a clear resume of facts about God, world, cosmology, principles of embodied life and Maya and Sakti.

The modern atomic science speaks of the negative ions or electrons bombarded by the positive ions or protons releasing nuclear forces of tremendous thermal effect. Every electric battery is an accumulation of the static and kinetic currents. The two go together to produce the energy called electricity which burns in the bulb, blows as wind in the fan, cools things in the frigidaire, heats things in the heater, sings and speaks in the radio as sound-force. Even so there are two supreme almighty forces—one Sivam and the other Sakti—which together play as the universe of beings, which are spoken in terms of He, She and It, masculine, feminine and neuter. We also observe the triple functions of birth, growth and death in all beings. The phenomenal world is moving before us like an active film. Mere projector, reels and machines cannot produce a film. A current moves them. There are many living actors behind whose shadows play in the film screen.

10. The Unique Hara

Even so there are actors and factors behind the mysterious world-play and a Master that directs all. There is an Almighty Master behind the creation, progression and dissolution and resurgence of the world of beings. The master Hara to whom all finally return is the Supreme One, the Unique Lord of the universe of beings and becomings. God is eternal, omnipotent, omniscient, omnipresent, the inseparable Life of all lives, ever free, ever blissful, ever conscient. without beginning, middle or end, unborn, beyond thinking and expression, unaffected by creation like the Sun in the sky. The creative and the protective powers are His agents. He is the be all and end all of Existence. end of all—the Pure Bliss—Suddha Sivam, Paramasivam, Hara.

11. The Play of Grace

The functions of creation etc. are the play of His Grace. He actuates the play by His very presence. The play is meant to purify and liberate the souls. It is an act of Divine mercy. It is an evolution of the souls from darkness to Light, from bondage to freedom, from jivahood to Sivahood. Beings reappear impelled by ego-consciousness. God's Grace manifests itself as Knowledge, beauty, strength, peace and bliss to build, protect, evolve, involve, re-evolve the universe of beings. Each function and power assumes a name which we tabulate here :

God	Sakti	Function	Power
Brahma	Vani	Creation	Knowledge and skill
Visnu	Laxmi	Protection	Beauty and prosperity
Rudra	Kali	Destruction	Strength and valour
Maheśwara	Maheśwari	Screening, involution	Peace, serenity
Sadaśiya	Manor mani	Resurgence	Bliss,

The universe persists through all rapid changes in time and tempo by the gracious Will-Power of the Supreme Siva.

11. God IS

These are days in which a group of people doubt about the presence of God. God is pure consciousness. God is the almighty force that pervades all. "God is necessary", says a great thinker, "for the safety of man. Even if there is no God you must invent one for the good of humanity". The pot has a potter, the art an artist, the ornament a smith, and the universe a creator. We see the Ganges; we think of its source in the Himalayas. When we think of the water source, we think of the rain and the rain reminds us of the blessed heaven. Even so, the world of he, she and it reminds us of the *One Pure Almighty* Lord of supreme power and bliss. "He from whom beings emanate, in whom they exist and into whom they merge—He is the Brahman" says the Upanishad. He the Blissful one, is the efficient cause of the Universe. His Sakti or Will is the material or instrumental cause. It is maya, the force of manifestation and manifolding. Every thing is involved and implied in God.

12. No Avatar

Siddhanta does not accept the Avatara-vada even like Vedanta. Siva's Grace acts directly through His self-radiant Consciousness, Force. He can be imagined as impersonal Akasa (Akasa sariram Brahma), a Lingam (Siva Sakti) or a Nataraja, the Cosmic dancer; but He is beyond name and form as the Upanishad says, "He is not the mind but that by which the mind

thinks; He is the Thinker in the mind, Hearer in the ear, Seer in the eye. He is beyond thought and work; He is pure Self Bliss. He willed to be the many. He became the many by the force of His tapasya. Having created all, He entered into all. God acts through His Ichcha, Jnana and Kriya Saktis, His Force of Will, Consciousness and Action. The soul too has these three, but their empire is finite. The gracious Will of Siva acts through Mayasakti.

13. Maya

Maya plays a very important role in Siddhanta. It is neither illusion nor anirvachaniyam as the Vedantin thinks. Maya in Tamil has two syllables— *Mai* to destroy and *Ay* to create. Maya is the creative, transformative and destructive force of Divine Grace. It is very subtle, formless, insentient, real, eternal, but changing. It is Maya that provides the soul for its enjoyments. It is not a snake in the rope— but the wriggling movement of the snake. It is not a void; it is the force that fills the void with energy and runs the universal mechanism. But it cannot act by itself. It is only an instrument of Cit Shakti or Siva Sakti. By the divine Conscious Force, Maya appears as names, forms, organs of thought, feelings, sensations and enjoyments of the material world. There are two kinds of Maya—one is Suddha Maya and the other Asuddha Maya. In Asuddha Maya there are the misra and Prakriti Mayas. Ordinary men laden with egoism, desire and karma are caught in the net of Prakriti Maya. Purer souls are living in misra Maya and still purer in Suddha Maya. These Mayas are divided into ninetysix principles or tatvas that constitute the entire being in and out.—36 in and 60 out. Siddhiar gives the details of these tatvas which shall be enumerated later on.

14. Manifestation of tatvas.

Paramasiva, the Supreme transcendant Reality, is pure Satchidananda. Sakti or Consciousness is His personality. There is no existence for Sakti without Siva, and there is no manifestation for Siva without Sakti ; they are like the sun and its rays. The duality of Siva Sakti is a polarity. The Supreme remains in the I am (Ahmi of Moses and Asmi of Vedanta) consciousness. From that bourgeons Aham, *Idam*, this—consciousness. It is Unmani located in the pericarp of the sahasrara. Samani below that is the sound principle Nadam—and verily at the beginning was the Word or Logos and from that the Idam on This-consciousness manifested. This is called *Sadakya* tatvam. From this evolves the Iswara tatvam which is the state of self-gathered active consciousness in which I subjectivises THIS. Here begins Suddha Vidya Tatvam—the principle of pure cognition. The five forms of Maya (Pancha Kanchuki) are Time, (Kaala), kala (limited power of doing), vidya (limited knowledge), Raaga (attachment), Niyati (restraint). This along with Maya and Purusa, the soul, form the seven Vidhya Tatvas. From this breaks out the Atma Tatva, 24 in number which are the Prakriti tatvas of Sankyas, the principles of the embodied soul :—five elements, five sensations, five senses of knowing, five senses of action, and the four inner instruments. (mana, buddhi, citta, ahankaram). These are the inner principles 36 in number. The outer principles are 60, being the movements of the physical-vital planes of our being ; altogether, there are 96 principles which have to be scrutinised, purified and transformed by the force of Maya. There are portions of our being yet undiscovered by physiology and pathology.

15. Creative Forces.

Siddhanta The lays down sadhanas for their purification and for the perfection of our being The psychic force

necessay for this transformation descends from the Mother-Grace of Siva, Suddha Sakti. the Pure Divine Grace, is the electricity that lights the bulb of our heart. Siva has no activity, no play without Sakti. Beeings are feeble, helpless, ignorant obscure, desire-bound, egoistic and laden with karma and its results. It has to pass through a crucial process of purification to be fit to receive the Grace. This cannot be done by the limited individual will but by the omnipotent Divine Will. The Will of the Divine called *Cit Sakti* (Force of knowledge) and *Ichcha Sakti* (Force of Volition) pervades all. He is one with the soul like ruby in the ring and oil in gingely seeds. Volition, action and consciousness are the three forces of His Grace. The world evolves by volition and action. Cit Sakti or knowledge force gives life and links souls with the Divine Grace.

Man is like a paddy seed of which rice is the soul, husk, the body bran, the bondage. The Divine Grace through Maya adds a body to the soul, a mind to know the body, and a life in the world to enjoy the karma and get rid of the impurities. This is just like the washerman mixing fuller's earth with dirty clothes and beating them clean upon a stone. The jiva bound by mental impressions is like the ore from a mine. The ore has to be melted repeatedly in a furnace to get rid of its dross, and thus be made pure and effulgent. The Divine Grace sets the soul on the wheel of cosmic evolution and karma and it is the driving force too. The same Divine Grace-Power liberates the soul from the wheel of cosmic karma. The soul attached to mind and body suffers bondage. The soul detached from them is purified, illumined and made aware of its union with the Divine. Liberation comes as the soul bends towards the Divine. The soul is laden with the verdigris

of desire and egoism. The only way left for the soul is fervent prayer and devotion to the pure Almighty Grace-Light. The soul led by Maya Sakti has the blemish of Anavam or egoism, which is the original blemish (Mula-malam), Tirodanam the concealing blemish, and Karma which bind the soul to results of actions. Maya gives body, mind, world and enjoyment for the soul. Siddhanta maintains bhoga as a step to yoga.

16. Transformation

The instinct for enjoyment cannot be cloistered and strangled. Siddhanta refutes illusionism and negative attitude towards the world and empirical life. It seeks to awaken the inner dynamism (Sattinipadam) by the Divine Grace. It seeks to conquer the lower vital nature by the descent of the higher Divine Nature. Maya purifies the soul; Suddha Sakti, the Pure Divine Consciousness enlightens it and liberates it in the Divine Consciousness. Siddhanta seeks to master the forces of microcosm and macrocosm ; in other words, it tries to establish swarajya (self rule) and samrajya (self expansion) through graded sadhanas begining with a total surrender to the Divine Sakti. It considers Sakti and Maya as Mother forces leading the Jiva to Sivahood in the play of spiritual evolution. The ladder of evolution is a Sakti-Siva Cult. It is a series of transformations from the lower to the higher nature. It is also a conquest of the lower by the higher power.

St. Tayumanar beautifully describes this process of transformation :—

“In this dingy body, I was shut up like copper in verdigris. Thou hast set ablaze the flame of knowledge in me to melt my soul again and again to utter purification.

In ripness of time, Thou hast transformed it by a touch of Grace, into burnished gold of high caret. Gratitude liberator ! Gratitude O Divine Light shining in my conscious heart and in the heart of seekers like me ! Hail Dynamic Silence, Conscious Bliss, Hail Crown of Siddhanta !”

17. The Daring Saint

“All is delight ! Never more sorrow for us ! To none we are subjects ! Death we fear not ! Hell we suffer not ! Weaklings we are not ! We kneel before none ! We have taken utter refuge at the feet of the Supreme”

This is a very bold utterance of St. Appar. He passed unscathed, through severe ordeals of fire, poison, elephant and the sea “I was put to the flames ; but they were cool like the feet of Siva, like the evening breeze, like the spring and like the bee-humming orchard”, sang that saint. Poison lost its venom at the thought of the Cosmic Dancer. Even the stone tied to his neck became a boat on the waves ... miracles were worked out by the Name of God in the soul.

What made the Saint so bold and daring ? What makes ordinary beings live in fear of death and disease ? There is a hunger in man for eternal delight. The human soul yearns for peace and bliss. But the divisions and discords, disorders and disappointments, pain, misery and falsehood, error, egoism and disharmony of the mental-vital life shatter the peace and bliss of the soul. In the world of senses and sciences, in the labyrinth of ever-multiplying isms—materialism, nihilism, naturalism, idealism, pragmatism, moralism, religionism etc., man confronts a tangle wheel of maya of psychological paradoxes. He could not come out of the wheel

of **M**aya which involves him into the riddle of existence. Man stands bewildered before "the ever new that weaveth the ever old, ever telling the never told". The only thing left for him is to trust in God and do the right.

18. Vedanta and Siddhanta

In Siddhanta, God is All and All-in-All; none can equal Him nor supersede His omnipotence. He is one with souls. Vedanta and Siddhanta both maintain this oneness of the soul with the Divine; both of them accept the dictum Tat Twam Asi, Thou art That. Vedanta turns to the Soul and says Thou art That; Siddhanta turns to God, the Soul of souls and Life of lives, and says "Thou art That Unique Reality. "The I to Vedanta is not the Egocentric I bound by the mind. It is the quintessence of our being. Siddhanta holds that the Soul is not God and can never be equal to God. Where are we and where is God—that Supreme Truth, Light, limitless Space, Super-conscious abundance, that immaculate purity and where is the soul bound to desire, envy, egoism and karma? Where is that ever-free omnipresence and where is this finite entity ever bound to mental modifications. Where is that Eternity and this little soul bound to body and mind.

Siddhanta gives all prominence to God to which the Soul is ever obliged. The Vedantin says with Ramana Maharisi who revealed to me the meaning of the Upanishads: "In the heart's cave resides the Brahman; know that and be that". The Siddhantin says with Sri Aurobindo at whose feet I spent the best part of my life: "The principle in view is self-surrender, a giving up of the human being into the Being, Consciousness, Power and Delight of the Divine". St. Thayumanar bridges both the views by singing,

"O Perfect Bliss that pervades all I see, this I and mine are Thine alone; my act is for ever Thy act. Hence I am none but Thine. This Self is nothing but Thee". This is the synthesis of Vedanta and Siddhanta. Let not ignorance shake me from this equipoise. Let not illusion stain the purity of my vision. All is Thine; all are Thy servants; all acts are Thy acts; Thou art Omnipresent. Attract me to Thy feet, O Grace Supreme, like a magnet which attracts iron; give me the sweetness of devotion; Thy grace will do for me".

Siddhiar says emphatically, "Lives here go and come and suffer the results of karmas; they take birth and death; God is eternal, immortal; He is unique; the one without the second; the soul cannot be God Himself". Even Sankara, the master of Kevala Advaita, breathes Suddha Advaita in His *Sivananda Lahari*. "Let my mind be fixed at your lotus feet; let my words praise Thee; let my hands adore Thee with flowers, and ears hear Thy glory; let my intellect meditate upon Thee—then what other book-lore do I require and what other religion, O Siva!" sings Sankara. "Thou art the Soul of my soul and all that I do is Thy worship" says he. The Sage of Siddhanta enquires: If man, the limited creature, is Brahman, where is need for a Creator? Can man create the worlds? This tiny man—can he ever accomplish the five great acts of Grace? Poor soul, it cannot even control its mind and senses and body! It cannot even remember what goes on in sleep. Fate is lurking behind it. Man does not know the nature of to-morrow. The soul of man can never be the Omnipotent. None can manage this creation—not you, not I. We cannot even manage this petty microcosmic body. The great Master does

all by His Omnipotent will, His Ichcha Sakti. The world which was long before these philosophers and shall endure long after them is not a non-entity. It is a changing constant, an objective reality organised by the Maya Sakti of God. Ramanuja maintains the world as the Lilarangam of God. The world is indeed a theatre of God's play through His Sakti. The Bible points to a Father in Heaven and Siddhanta sings "O Unique One, peerless Father, hail God of celestials !" Islam insists upon perfect surrender to God. It condemns anything that claims equality with the Divine. Zoraster preaches pure devotion to the Light Supreme. Saivism sings "O Supreme Light, unto Thee I surrender !" Guru Nanak, Chaitanya, Ramdas, Kabir, Mira, Alwars, Ramanuja, Madhva and the Saivite Saints preach devotion to the Unique Lord of beings. The Upanishads sum up the position by declaring "That shines; hence all shine. All space is the Omnipresence of the Divine".

19. Soul and God

Man is limited ; he cannot claim equality with God ; yet the slogan soham and tattwamasi are real to the Siddhantin as well as to the Vedantin. Advaita means not two, but one to the Vedantin; Siddhanta is otherwise called Suddha Advaita, Pure Advaita. That is Siva and Jiva are not separate ; they are inseparably united like salt and sea water, the juice and fruit. They have their own individualities : yet they are one by closer touch. The purified soul is embraced by the Divine Beloved. They become one by that embrace. The lover and the beloved become one and yet they are separate entities. The magnet holds the iron filings ; they become one by this union ; but iron is iron and magnet is magnet. The tungsten in a bulb glows in contact with the current. But current is current, the

filament is filament. Even so soul is soul and God is God. God is ever present in the soul ; without him it has no meaning, no existence. The fruit has no meaning without the juice. "Like aroma in the lily, he is inseparable in the devotee's heart" says Appar. Every soul is a presence of God. The sum total of souls forms His Body. Siddhanta understands all the forces of Nature and the soul as the body of Siva. The sun, moon, ether, fire, water, earth and jiva are His eightfold body. He is ever in union with the soul and that is real Advaita. If, on the contrary, the soul is one without the second, and if it is the unique God, then why bother about union and identification ? No union is now possible without two things. The whole structure of philosophy falls to the ground if we do not understand the three definite entities-God, soul and the bondage which stands between God and the Soul. Yet another entity posited by Saiva Siddhanta is the Divine Maya which grants the soul a body so that it can finish off its karmas and speed God-ward. With the fervour of Quoran, Bible, Gita and Grantha Saheb, Saiva Siddhanta maintains that God is the unique one and that the soul should attain His Grace through constant remembrance prayer and surrender.

20. Soul's Elan.

The soul is colourless like a pure crystal. It takes colour from association. A crystal reflects the colour of a red flower placed before it. Associating itself with body mind and the world, it lowers itself into the ruts and mire of existence and weaves around it all sorts of bondages. If it follows a Divine Teacher and purifies the inner instruments, it develops moral discipline and spiritual consciousness ; it can shed its karmas and samskaras (past impressions) day by day, and get a descent of the Divine Grace-Light. The compassionate Grace will draw the soul God-ward, liberate its ties of lower nature and

reveal its intrinsic unity with Siva. It is a long process of transformation. Union with the Lord, and not equal Lordship, is real Advaita. It is at-one-ment, inseparable unity of the two entities which is something beyond the conception of oneness or twoness.

The Chin-Mudra of Dakshina Murti indicates this unity vividly. The thumb represents linga or Siva in the heart. The fore-finger is the soul bound by mental impurities. The three fingers represent three-fold impurities, egoism, desire and karma. The long middle finger, represents the most obstinate impurity and egoism; the ring finger, karma which impels action; and the little finger, the maya-mala which tries to mitigate the influence of anavam or egoism.

21. Three Grades

Souls are of three grades according to Saiva Siddhanta. The majority of souls are sakalas who have all the three impurities of egoism, karma and maya. They are taken by the Mayasakti through a succession of births and deaths and then purified by a Master. The second type of men are pralaya-kalas who have the two impurities of karma and egoism. The Divine Grace redeems them. The superior type of men are the Vijnanakalas who are enlightened from within by the Divine Grace. Vijnanakalas are Suddhatmas or purified souls.

Thus the second sutra maintains, that God is unique, peerless, nonpareil; he has no avatara: he manifests through His Self-Grace. He can be known only by His Grace. The merciful, The pure Almighty Grace engages Maya Sakti to transform the embodied soul.

22. The Mechanism of Nature

Now let us seek the soul. The third sutra of Meikandar says: "The body is the mechanism of Nature; a soul dwells in its core. For it responds yes or no; it asserts "This is my body"; it feels the five sensations. It is conscious of dreams: it does not hunger, nor does it eat; nor act in deep sleep; it comprehends when taught. This is Atma involved in the snares of Maya.

The human body is a wonderful mechanism. Physiologists and pathologists can anatomise the 206 bones, 555 muscles, the alimentary canal 36 feet long, 25,00,000 sweat glands and the lungs that can hold 250 cubic inches of air. They can even spread out the folds of the brain and measure them as 670 inches. They can tabulate the workings of the sensory and motor nerves. They can speak of the solar plexus. They can find out a few ductless glands. But the surgeon's knife stops short with the Bundle of His in the heart. Nature opens the deeper secrets of the body to the psychic intuitions of the seer. This seer of introspection has gone beyond the glands, endocrines and hormones deep into the plexus and psychic centres where the mystic forces of the being are pent up. The siddhantic seers enumerate sixty external and thirty-six internal substances of our being. They are called otherwise the Bahya tatvas and Antar tatvas. I shall tabulate them here:

EXTERNAL SUBSTANCES:

- Earth Principled : Nerves, bones, muscles, skin, hair. (5)
- Water Principled : Brain, fat, semen, blood, water. (5)
- Air-Fire Principled ; Standing, Sitting, lying, walking, running (5)

The Vedic seers have figured these planes as the seven strings of the harp of existence.

Still there are psychic centres which are power houses of the human system :

They are (1) Muladhara—Sacro-cocygeal plexus.

(2) Swadhistana—abdomenal or sacral plexus

(3) Manipuraka—naval or solar plexus.

(4) Anahata—heart or cordaic plexus.

(5) Visudda—throat or pharyngeal plexus.

(6) Ajna—Frontal plexus, between eyebrow sensorium, seat of the mind, cerebral plexus).

(7) Sahasrara—thousand-petalled white lotus.

Siddhanta lays down sadhanas to awaken the cosmic energy and take it through all these chakras or wheels of spiritual dynamism.

24. I AM

Let us see now the nature and position of the soul or jiva or pasu among these complex mechanisms of our being.

Descartes often thought "Je pense donc Je suis." I am, for I think. I am That I am, Ahmi, was the first word of God to Moses. rather His very name. This I is our soul. When I say this is my house, I am not the house but I live in the house ; the house is not myself, I am different from the house. When I say I am this body, I am not this body, but I live in it. When I say this is my ear, nose, tongue or arms or feet, I am not these organs. They are my instruments. I am different from them just as the brush of a painter is different from him. I say they are mine by my affinity and identity with them. I observe an object with a telescope ; I am neither the telescope nor the object, nor

even the eye. I am different from them. Even so, the soul in us is different from the body and environment. It is Maya-Sakti that gives the soul a body and mind and world to enjoy life. The soul from behind acts through the senses and the mind. The reels of a film are run by some one with a force behind. So the body is moved by the soul with a gracious force from behind. The body is stretched senseless in deep sleep. I say I slept well after waking up. Who slept? Who dreamt in the sleep? Who enjoyed the sleep well? The Soul. It is the soul that breathes through the respiratory organ. It runs the mechanism of the body by a force behind; but it is not body.

25. The Master Behind the Soul

The soul is not all, nor all in all. A motor is not all, not even the dynamo, petrol and power. There must be a driver for a motor; he obeys the Will of a Master for the mechanism belongs to the Master whose will the driver has to obey. So there is the Pure Almighty ONE, the Supreme Master who creates, protects and changes everything and runs the wheel of cosmic evolution through His chit Sakti whose instrument is the Maya-shakti. The individual soul cannot see in the dark; there must be light. The soul cannot see or feel two things at a time. It forgets the one when it turns to the other. One by one is its rule. It is not an all-comprehensive intelligence. There must be an omniscient force to guide it. That force is the Divine. The Divine is All-Intelligence, All-pervading and All-powerful. The Divine is distinct from the soul! The soul is distinct from all the tatvas which are the apparel of Maya-sakti. It is even distinct from the life breath which keeps it going on, awake or asleep. All the Indian philosophies accept the three fundamental truths of Para, Jiva, and Jaga-Pati, Pasu and Pasam-God, soul and matter. The difference lies in their relationship.

The absolute monist, the Kevala Advaitin, maintains the dictum "I alone ; nothing but I, the Self ; the self is Brahman. No God beyond the self, the unique one." He maintains that there is no impurity, no bondage, no material entanglement for the Self ; they are imaginations of the mind. The world is illusion, non-self. Mind killed, the Self is realised as the Unique Brahman.

But Siddhanta holds and proves logically that the soul is imperfect, limited, caught in the tangle of desires, egoism, inertia, mental obscurity and ignorance. It is caught in the current of Karma, the law of causation. It is thickly involved in the mechanism of nature-Mayatanu. It is involved in asat, cosmic matter. The Divine Grace bears it up the ladder of evolution like a mother. The soul exists because God exists in it. God is the Sun, mind eye, world, object and soul the Seer. Soul is like a fish in the waters of God-consciousness. Without it, it is a fish out of water. It has no sight without the Light, though it has eyes to see. The gracious Siva pervades the soul every where to lift it from the vale of tears. Siva acts through His inseparable Chit Sakti and Chit Sakti through Maya Sakti. Maya-Sakti is the hand-maid of the Divine Consciousness Force. She gives the soul as we have already seen the material and subtle body and the world as an act of Grace to purify the soul by allowing it to know the true value of things by experience. The soul by itself is Sat not Asat. The soul is posed between two forces - the Divine and the material, Pathi and Pasa, Sat and Asat. It is like a prism which takes the colour of the flower placed before it. If devoted to God it becomes Divine Sat, Siva Sat ; it then enjoys the purity, bliss, peace and rapture of Divinity. If it follows the Asat, the world of matter, it is tossed by the counter-currents of modes and qualities of Nature. It is caught in the karma chakra. The Divine Grace throws it repeatedly into the

furnace of births and deaths to remove its dross and stains and make it a pure ornament for the Divine. The soul centre-out, wandering with the outgoing mind, identifies itself with body and vital forces and loses sight of the Divine Lord who is its very breath and support. God is the Master behind the soul, the omnipotent Master

26. How Does the Soul Act ?

What is this soul and how does it act ? The fourth sutra of Sivajnana Bodham maintains :

“The soul is none of the antahkaranas (the inner instruments). The soul does not feel, shrouded by egoism and desires. It is cogniscent only in conjunction with inner instruments. just as the king knows his state affairs through his ministers. Similar is the relation of the soul to the five planes of experience.

Antahkarana is the inner instrument through which the soul acts in the world of matter. Mind, Intellect, Chitta and Egoism (*Ahankara*) are the four constituent principles of the inner instrument. Mind or manas thinks. Intellect reasons and discriminates. Chitta stores up impressions, and Egoism asserts its conclusions. Antahkaranas are the faculties of these four-fold acts of the mental being (Manomaya Purusha). They think, reason, wander with impressions and assert themselves only when awake and in dreams. Manas, chitta and ahankara perceive and feel sensations. Manas is the sensorium. It is the bedrock of qualities. Chitta brings into play the sense impressions. Ahankara wrongly concludes. These are the elements that raise a storm in the being and perturb its settled peace. Bhuddhi or the intellect is the higher instrument that discriminates between right and wrong and is the chief minister of the soul. Other ministers gather information.

The four ministers (instruments) have separate functions ; one cannot interfere in the work of the other. They do not know the others. Only the King, the Soul, knows the four. The ministers are nothing without the King. The Antahkaranas do not act in deep sleep. So they cannot be the soul which endures and is wakeful always. The soul is covered by Ahankara or dark egoism. In deep sleep it cannot feel the object or even the body. It cannot sense. It feels and functions only when it comes in contact with the inner instruments. So it is distinct from the instruments just as an artist is distinct from his tools and a king from his ministers.

27. Five Experiences

The soul in the body undergoes five experiences ; they are called Avasthas or the states of consciousness which are explained here under :

1. Jagra or wakefulness ; the soul lives in the physical consciousness. All its material principles are active. Its consciousness is objectivised.
2. Swapna or dream state : The ten external senses (five senses of feeling and five of action) lose their faculties. The mind is wakeful. It dreams since the chitta brings into play all past impressions. The soul lives then in the mental consciousness. In jagra the soul has its abode in the forehead ; in swapna, in the throat.
3. Sushupti deep sleep : The soul living in the heart has only three principles, body, life and chit. The soul exists in the Karana Sarira or Causal body. The senses and the mind do not operate now.

4. Turya or the state of superconsciousness : The soul rests in the naval. Two principles—purusha the soul and Prana (the vital breath) — alone exist there. The rest is sunk in oblivion.

5. In turiyatita or the ultra conscious state, the Atman alone exists. Everything else is swallowed up by the transcendence. This is the original state before evolution. This is called in Yoga the Muhaturiya Samadhi State.

28. The Double Contact of The Soul

The fifth sutra of Meikandar beautifully points out the double contact of the Soul which is the crowning discovery of Siddhanta.

The senses perceive and carry impressions of external objects to the mind. But they cannot know themselves nor do they know the soul. The soul perceives through the senses and the mind. But it cannot know itself nor God. It is the Divine Grace, the Chit Shakti, that actuates it just like a magnet which activates iron.

We have already seen, the constituent principles (Tatvas) of outer being through which the Maya Sakti stimulates the evolution. All those Tatvas act by the soul. No Tatva functions in a soulless body. The Tatvas act on account of the soul. For instance, the senses feel not by themselves, but through something that is behind them. Mere spectacles cannot see anything. It is the eye that sees through the spectacles. Even so mere eye cannot see and know. There is a Seer that sees through the eyes and knows the object. It is the soul. The same relation exists between the Soul and God. The soul exists in the Lord by His Will. It is His almighty energy that acts in the soul. It is His

Knowledge-Force (Jnana Sakti), that thinks and reasons and knows. It is His Will-Power. Ichcha Sakti, that is the Volition in the soul. Not an atom moves without His Will. The soul is, because He is in the soul. He is the life of lives, the self of selves, the omniscient Knower behind all knowledge, the Absolute Bliss behind all joys. He is the Master of the Being; He is the sustaining Witness and His very presence moves forces to action. The soul in bondage is limited, ignorant, helpless; it can know neither itself nor God. The perfect Intelligence behind moves it. Then alone it knows. The lower cannot know the higher. Submission to the higher is its only course. The body cannot know the vital, the vital cannot know the mental, the mental the soul, nor the soul God. One cannot become the other. The soul cannot become God. The soul has a double contact—one with the Maya Sakti below and the other with God above. It is like a needle between two magnets. If it unites with the lower material forces it turns in the world of qualities and suffers the pangs of birth and death. If it detaches from the lower attractions and attaches itself to the feet of God, who is its very life, it can shed off karma and egoism and enjoy bliss. The soul must take refuge in the Divine Grace which gives it life and living. This utter surrender is the sole way of salvation.

Let us send our heart towards the Divine :
 O Supreme external Truth, Thou art the crest jewel of
 all spiritual intuitions recorded in the Vedas. Thou art
 Aum; thou art Existence, Consciousness. Through
 Grace Thou playest as all that is; Thou art Justice,
 Thou art beyond all attributes. Supreme Truth,

Splendid Light ; I meditate upon Thee alone—upon nothing else.

29. Sadhana and Symbology

Let us now see the practice of Siddhanta Yoga. Our subject to day is Sadhana and Symbology. We have fairly known the principles of Saiva Siddhanta and now let us see how to practice them and with what effect. Sadhana means spiritual practice that leads the jiva to Siva-hood. The soul of man is enmeshed in ignorance, lust, greed, envy and egoism. To purify the jiva by a slow process of evolution and awaken in it the Siva-consciousness is the *modus operandi* of Sadhana. Siva is Pure Truth Consciousness. He is neither sat nor asat. All percepts are bound to change and decay. They are like cloud-forms and dream-shapes. Time changes and devours all. Asat cannot stand before sat. All that live in the Changing world are mutable. They have birth, growth and death. They disappear like a magic show. God is Chit-Sat, Pure consciousness,—Bliss—Suddha Chaitanya Siva. The Sivaprakasam maintains that God in the form of Grace redeems the soul purified by tapasya. The soul sees in contact with mind and senses. God is beyond both. The mind-bound soul can never comprehend God. He is beyond the ken of the sensorium. The ego consciousness stands between the soul and the Divine Consciousness. The Ego 'I' must merge into All-is-He. Jiva must disappear into Siva-Consciousness. That is the significance of the *offering of camphor*. Camphor represents jiva, flame Siva. The jiva caught by the fire of Siva disappears into His Flame and all its impurities go off as smoke. The jiva must melt into prayer for Siva ! then the inner I opens by devotional fervour, and intense love for the Divine. Says St. Appar "Who can paint Him in form ? He is beyond thought and

word. The soul cannot imagine Him in any particular colour, form or aspect ; he is so subtle. The eye of Grace alone can reveal Him." God is neither nonentity nor mutable. He is the pure Bliss-Light, Suddhananda Jyoti. He has no incarnation. His Grace manifests itself as Truth-Light, Knowledge and Energy. He is Siva-Sat, Truth attained by the Truth-Consciousness-Bliss, Satchidanandam. He is not subject to the law of evolution. Pasu-jnanam or human knowledge cannot approach Him ; only Pathi-Jnanam, Divine Knowledge, can know and approach the Divine. Krishna says to Arjuna "You cannot see me with your human eyes. I shall open in you the spiritual eye by which alone you can know me."

30. Temple Worship

God can be imagined as a Master, form or formless, infinite. Siddhanta accepes all forms of worship. Every religion has a symbol. Even Islam, which conceives God as formless respects the Masjid and prays facing the Caba. The Sikh religion builds symbhlic temples and adores Grantha Sahib, His Word. Christianity has a cross. Buddhism worships the Buddha Guru. In the form of Guru or any material form, all religions worship God. The artistic forms in Hindu Temples are symbols of Divine Glory. They are there not to supersede God but to aid concentration and meditation. They are like a mecano-set to spiritual children. Word, form, building, prayer book all are symbols and there is no religion devoid of one of these. Let us not decry symbols and temples. Whether we adore God in temples, churches, masjids, stupas or mandirs, we do not worship mere brick and stones nor metals, but we send out prayer to the Heart's Beloved symbolised in them. All images are symbols of the heart's love which is the motive power of worship. Siddhanta conceives even like

the Vedas, God in Nature. Ether, air, fire, water, earth, sun, moon and the soul are conceived as the eight forms of Siva. They are the fountains of life and they are manifestations of Siva's Grace. God is beyond word, forms, imaginations, perceptions, conceptions, sensation etc.; He is limitless, measureless, endless. But He is present in all. He is the male in man the female in woman, and the darling in the child. He is love in the heart, light in the intellect and beauty in nature. He is tune in the harp, warmth in the fire, brilliance in the Sun, and sound in the ether. Many are His glories. All wonders happen by His splendours. His glories are symbolised in idols. Our temples are symbolical representations of Vedas and Agamas and our idols represent the cosmic and spiritual truths implied in them. The 60 external and the 36 inner tatvas form the architectural beauty of the temple. Temple worship is a great sadhana. The devotee first adores the tower, then the flag which represents the Yoga-nadis. Then he sacrifices ego and desires at the altar, Balipitam. Then he adores Nandi, the pure Spirit. Then Vinayaka (Omkar), Linga, Sakthi, Skanda and the Dakshinamurti, the Silent God and meditates. The temple worship begins with prayer and ends in silence.

31. Innermeaning of Aum

Siddhanta adores God as the pure impersonal akasa or Chidambaram. Akasa is sound principle. Aum is the original sound, the mantra of the real. A, U, M, nada and bindu, all the five are constituents of the sound Aum. A the Almighty Sat, the True Existence, through U, the Universal Force. Cit Sakti, manifests itself as M, the multiplicity of individual forms. Nada is the creative sound and Bindu the dynamism of creative expression. It is the impeller of the creative thought. He who pervades the

matter, the vital, and the mental, manifests Himself through His Grace in the Universe of souls and transforms them through the evolutes of His Mayasakti. That is the full meaning of AUM. This Aum which is the principle of akasa is symbolised as Lingam.

32. Psychosis of Lingam.

Lingam is the most ancient form of God-representation. This form is found even in the Mohenja Daro excavations. From Kailas to Kanya-Kumari, Lingam is adored in the sanctum I of temples. Saivites worship the Linga form. What is its significance? Is it a phallic symbol as some foreigners say to ridicule Hindu symbology? Rama, Bhima, Arjuna, Vali, Sadasiva and Ramana worshipped the Lingam. The initiate worship the lingam to purify the self. The Jivanmukta worships the Lingam to keep his spirit intact, to preserve and conserve the bliss he has attained. The Lingam is the symbol of the Divine in the soul. St. Appar says "My body is the temple, my soul the sanctum and the Divine in the central core of my heart's cave is *Lingam*". "It is like the play of lightning in clouds. That effulgent form which seems like a thumb, that Lingam, is called severally Brahma, Siva, Hari, Indra. It is Truth, Verity, Supreme, Omnipotent" says the Vedic rishi. Lingam is the Inner Soul-form of beings which is the Pure Divine. It is ever as it is. It subtly contains all the principles and practice of Saivism. The Cit Sakti or the Divine Grace is the support of the Lingam. Sakti and Siva project themselves as creation. The ananda of creative Sakti is the extending portion of the lingam. All the tatvas or evolutes of Maya-sakti are arranged as Pitam. The upper portion of Lingam is Siva Tatvam. The middle portion is Vidya Tatvam and the lower Atma Tatvam. The lower tatvas go on thinning as the devotion to Siva intensifies. As the

Anavam, egoism, maya and karma decrease, the soul becomes subtle and unites with the Divine Grace and expands towards God-hood.

33. Nataraja

The same Lingam which is the akasa form of Brahman is personified as the Cosmic Dancer, the Lord of the five-fold acts, Nataraja. This attractive anthropomorphic form of the Supreme Divine is a deep study of ages. It is a poetic form of all Divine Truths—the form of Vedas and Agamas. The image is full of grace and beauty. It is appreciated in all countries by all nations. It is the representation of the Brahman dancing in the heart's cave. That Dance of the heart dweller sets on the creative dance of beings and atoms. The whole sky-bound universe is the theatre and Siva dances in atom and atman. The Sakti is near Siva to stimulate the ecstasy of the cosmic dance. The Damaruka represents Aum, the creative sound in akasa. Nada is the most subtle form of matter. Its very form radiates protective grace. The Fire in the out-stretched left hand represents final destruction of all. The deer that speeds up represents the mental man who speeds up towards destruction. The foot of the Lord is planted upon the demon egoism. It also represents veiling, Tirobavam, which gives the soul rest and crushes its egoism and vanity. The raised hand gives the grace of protection to the soul. How does this grace come? Another hand here, points to the raised foot and indicates the way of surrender and taking refuge at the benign feet of the Supreme Siva. The eyes of Nataraja are the Sun and the Moon; they indicate the Vedic saying "follow in life the felicitous course of Sun and Moon". Thus dances the Supreme King of the Universe, Nataraja, the Cosmic Lord of hearts. The Lord dances in the Chidakasa, (Ethereal Void). He is installed

above five steps, representing Panchaksara, Nama :Sivaya. Near this form in Chidambaram is the formless akasa and there is a golden Bilva-garland to indicate it clearly. The 21,000 leaves of the garland represent the daily breath. There are 96 holes in the window of the Sanctum which represent the 96 tatvas run by the vital-wind.

The thousand-pillared hall represents the Sahasrara of thousand petals. The four pillars around Nataraja represent the four Vedas ; and the 28 pillars nearby, the 28 agamas. The eighteen pillars represent the 18 puranas. The Sivaganga near the thousand-pillared hall represents the nectar-flow of Bliss from the union of the Sakti and Siva in the Sahasrara.

34. Worship of Siva

Let us go inside the temple. The agamic rule is followed in our worship. First we pay homage to the flag of Siva. It is the flag of Divine compassion, Grace. It also represents Merudanda, the spinalis at the top of which Nandi represents the jiva. After adoring the Flag, we adore the balipitam the altar where the soul has to sacrifice its egoism, desire and attachments and be the pure pasu, suddha jiva. The Nandi or soul squats in meditation waiting for the Grace-Light. There is a curtain in the sanctum representing pasam. The jivanandi aspires to see the Divine-Grace. The forms of Divine Grace are represented in the images around the temple corridors. First we adore Ganapati who is the form of Aum ; then the Sivalingam in the sanctum is worshipped with prayer ; then Sakti, then Skanda, the fire-form of Siva, then we adore the silent form of Divine knowledge-Dakshinamurti who speaks to us through His Chinmudra. The Chinmudra shows the pure eternal unity or the Suddha-Advaṭta-Bhava of soul and God. The soul is conscious of

it after leaving off the three impurities of egoism, maya and karma. We begin our worship with AUM, the sound, and end with mauna, silent symbol.

Under the banian of learning, sits the great silent Master ; he teaches to the four disciples the meaning of the four Vedas, six angas and many other scriptures in the fullness of bliss which knows no words ; His very presence illumines knowledge. He is there the All, All-in All, ever as He is. He shows the Thing-in-Itself, as it is in the Self of beings. Let us understand His Chinmudra which speaks without words ; let us meditate upon Him, leaving off all other thoughts and by that meditation and knowledge conquer illusion and attain liberation.

After this silent worship, we adore in the temple the sixty three canonised saints called the Nayanmars and Manicka Vachakar. They are recipients of the Divine Grace. We then adore Chandesa who is so absorbed in samadhi that we clap our hands to invoke his grace. We also put at his feet a thread from our cloth meaning that we have placed our ties and bondages at the feet of that mighty Yogin. Dakshinamurti silences our mouth. Chandesa silences our ears too. Now we go to a solitary corner and do japam silently and meditate closing the two disturbing senses, ears and mouth. The temple bell rings, ringing out worldly noises and ringing in AUM for the exaltation of the mind. At the bell call of Aumkar, we go to the sanctum full of Divine fervour ; now the curtain lifts ; the soul sees God's Grace-light. Camphor is burnt. I have already given you its meaning. After this vibhuti is given. *Vibhuti* (Sacred Ash) is the residue left after burning off the impurities. Vibhuti is the symbol of Siva Mantra, Panchaksari. The ash is a conductor of Yogic energy. It is also a protection to pressure points. It has

spiritual significance which those who wear it with sincerity shall feel.

As we surrender to the Divine and adore Him, impurities are washed off immediately.

35. Grace is the Guru

Darkness ceases to exist before the Sun. Asat ceases before Siva-Sat Darkness cannot know His Supreme Grace-Light. The Asat of material maya cannot perceive God. Knowledge does not stoop to ignorance nor ignorance perceive knowledge. Sat and asat are poles apart. The soul is neither of them ; it sees both ; it makes a double contact of both. It is co-eternal with Siva. Realising this is its bliss. But the soul is pulled down by pasa or lower nature of ignorant bondage. The soul in union with the lower nature suffers bondage, pain and loses identity with God. To lift itself from it and blossom into love for the Divine is the first step in realisation.

A master is necessary for guidance. The Master seeks the aspiring soul. The Master redeems the soul from the clutches of the hunters of five senses, who have led it astray from the core of Truth. The soul wakes up, devotes itself to God in utter surrender and attains His Blessed Feet.

The soul by itself is neutral, colourless. It takes the colour of the environments. Its nature changes by association. It is like a parrot. A parrot in a holy place speaks holy words—Rama, Siva, Muruga etc. A parrot in a hunter's home knows the names of dogs and weapons. Water is colourless and tasteless. In association with sugar, it becomes sweet, with salt it becomes salt. Even so, the soul in association with the distracting senses, becomes sensual. The senses wander in the world ; they drag the

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mind behind them. To control them is very difficult. They run wild. They are merciless hunters. They hunt after sex-pleasure and egoistic possessions. They are selfish, self-seeking and they destroy peace. The eye sees a thing; attachment grows, desire for it increases; anything that stands in the way is hated; hatred brings perturbation, and that shatters peace, and that destroys life. So every scripture lays stress upon control of the senses, as a necessary step towards God-Realisation. But a Guru is necessary to disentangle the soul from the meshes of the senses. Who can be that Guru except the Divine Grace? God, through the vastness of His Grace, comes as a Guru and instructs the soul. He shows the vanity of sensual pleasures. He says: "These five senses are hunters. Temptation is their noose. They catch hold of your mind and heart and enslave your being. They imprison you in the case of bondage and misery. Off! Fly away from them! Kick off their temptations! Devote yourself to Me, the Lord of your being. Know that I am in you always. I am your Reality". The soul wakes up and knows the *asat* that drags it down, and the Divine-Grace that lifts it up to Siva. Hara is the gracious Guru who removes all its illusions and bondages by pouring His Grace into the soul. The soul must be receptive, pure, loving, plastic detached from the hostile senses; it must worship, pray, chant, meditate, and live in communion with the Lord who is its very life. This is yoga, life in communion with the Lord. By this, the evolution of the soul is quickened. The soul one day realises that the Lord is its sole refuge. He is everything, everywhere. He is inseparable from it. Like tears in emotion, like the mother's milk in filial love, the Grace of God manifests to the lover in the abundance of Love. Through love, the Lover becomes the Beloved. Siva is Love. Grace descends into true lovers.

Two things are needed for the descent of Grace : (1) Balancing the good and the bad karmas so that neither of them disturbs the spiritual equipoise ; (2) Maturity of the binding impurities ; these two are achieved partly by moral and religious practices (charya and kriya). After this the mind must be withdrawn from the senses, and concentrated on the Divine. This is done by yoga. Yoga is a psychic science which enables the soul to live in communion with the Divine. Yoga leads the pure soul to the knowledge of Siva through the process of self-reflection, introspection and meditation. Jnana or knowledge of Siva in the soul is the highest reach of Sadhana. Siva is the ocean of Bliss. It is the goal of the stream of life humming AUM SIVAM, SIVOHAM, SIVAMAYAM !

Let us all unite our hearts in communion with the Inner Divine -- AUM SIVAM !

36. At-One-Ment

Allahabad is a fine clean city garlanded by the Triune River, the Triveni. I am happy to address this large cultured audience here upon a subject which has also a triune course—*At-one-Ment*. That is the concluding lecture on Saiva Siddhanta and that is also the concluding tone of every religion worth its name. *At-one-Ment*—the word has deep significance. Pilgrims come to this place for atonement of their sins. By a bath in the Triveni they imagine their sins and evil deeds are swept away. Similarly human life is purified and deified and sanctified by a plunge into the stream of psychic devotion to Siva. The limited soul must surrender its ego-consciousness into the unbounded Siva-consciousness. There is a mantra for this surrender, just as there is a mantra in the heart of this great holy Triveni stream—*Aum, Sivam* is the symphony of the jiva. Siva is the quintessence of the being ; and surrender of the

jiva to Siva is the supreme sadhana of realisation. Sivaprakasam clearly says and Siddhiar too, "Trust to Grace ; give up egoism ; repeat the Name of God and your soul is purified ; even the residual effects of karma are removed." just like the smell of asafoetida which persists in the tin, so also vasanas or impressions persist in the being as long as the elemental body lives and moves.

37. Panchakshari

The five-lettered mantra—Panchaksari—is a potent remedy that can remove the smell and taint and purify the soul. Sivaprakasam says : "Sivayanama is the mantra ; Si represents God, Va grace, Ya soul, Na the veiling power of Siva and Ma, mamata, the egoism that binds the soul. Sivayanama is suksma Panchaksari in which God and Grace precede the soul bound by anava or egoism. Nama Sivaya is the stula panchaksari in which the soul bound by the veiling ego-consciousness surrenders to Siva's Grace. The mantra itself has a treasure of meaning ; it contains the seeds of sadhana and siddhi. This mantra has elevated innumerable souls. It is the summum bonum of Siddhanta just as the Gayatri is the essence of the Vedas. This is the meaning of the great Gayatri mantra ; "God is Aum ; He pervades earth, void and heaven ; His Grace is supreme. Let us meditate upon His Grace-Light which shall impel the intellect and enlighten our being." Here the idea is self-effort ; the soul meditates upon the Grace Light. The Panchaksari goes a step further and maintains that the jiva bound by egoism can never take a sudden jump to meditation ; devotion is the first step in which the ego-bound mental soul surrenders itself unreservedly to the Supreme Grace of Siva and then the Grace purifies the soul and leads its God-ward-elan. The first sadhana towards the at-one-ment of the jiva with Siva is therefore ceaseless mantrajapa with

sincere devotion to the Grace of Siva. The mantra must be got from a reliable Guru. It can be counted in a rosary 108 times each time, at sunrise, in the noon and at sunset and if possible before going to bed. The mind must conceive the meaning of the mantra and in course of time the heart shall beat to the rhythm of the mantra. The sadhak must banish cares and anxieties and fix the mind in the meaning of the mantra and throw himself in utter surrender at the feet of the Divine-Grace. Thought, word and deed must unite like Triveni and surrender themselves to the Ocean-Grace of Siva. We strike to awake fire in the stone; we churn out butter in the milk; we rub off bamboo sticks and produce fire. We switch for electric light. Even so the vibration of Mantra awakens the psychic electricity in our being. The heart is purified; it becomes the throne of Grace; the mind is enlightend; the vital becomes calm. The being feels a rebirth in the Divine-Consciousness. The physical sight is turned inward and becomes introspective. Then meditation comes spontaneously.

38. Tat Twam Asi

When mind-waves stop and introspection begins, the soul feels the touch of Siva and realises the mantra Sivoham—I am nothing but Siva; I am, for He is all-in-all in me; He is the life of my life. This Sivoham-bhavana leads to Samadhi-Siddhi which is the highest reach of Raja-Yoga. The soul then enjoys oneness with Siva. This is real At-one-ment—the conscious state of eternal unity of the jiva with Siva even like the magnet and the needle, fire and iron rod, juice and fruit, jewel and diamond. word and sound. This is the real meaning of the Vadantic dictum That twam asi; this is the real meaning of sohum. When this super-consciousness is attained, the soul sees the equal Siva in all. It sees nothing but That Supreme Bliss and

says Sivamayam. At-one-ment in the self thus culminates in the at-one-ment of the jiva with the Siva in all. These three Sadhanas of Namasivaya or AUM SIVAM, Sivoham and Sivamayam are the triple path of At-one-ment. The first is the mantra of devotion, the second realisation and the third expansion.

39. Realisation

Siva is the Soul's Self. To be conscious of That is Self-realisation. To feel the pulsation of His presence in every atom of the being, leaving no room for the egoistic consciousness, is the perfection aimed at by Saiva Siddhanta.

This is the aim of all religions. Devotion, dedication, concentration, consecration, meditation, realisation and lot of other notions are contained in that one mantra : Nama Sivaya ! Repeat that mantra with me now ten times :

Nama Sivaya Sivaya Nama Aum

Nama Sivaya Sivaya Nama Aum.

(the whole audience repeated the mantra)

My mission is fulfilled now. I have come out of a long slience of twenty-five years in Mahaturiya-Samadhi after realising what all I have spoken to you. Believe me when I maintain and assure you that God's Grace alone counts in life. Leave off worldly craze and head on towards God's omnipotent-Grace ! It is here waiting for you ; aspire and call ; the Grace shall descend ! Dedicate your thought speech and actions to Siva. Immolate your egopersonality at His feet. Take refuge in Him and you will live in the blissful freedom of Devine consciousness. By ceaseless devotion the soul attains the feet of Hara. It is He that throbs in the heart of beings. It is He that thinks in the mind, moves in the nerves, feels in the heart and it is He that

breathes as life. Now keep silent and meditate for five minutes . . Watch the heart beat . . off with thoughts . . off with mental rumination . . keep steady , , straight, still straight . , calm, still calm . . Aum Sivam , , repeat with every breath, Sivoham . . Open your eyes repeat Sivamayam . . Now repeat the full mantra.¹

Nama : Sivaya, Aum Sivam Sivoham

Nama Sivaya Sivoham Sivamayam !

Aum Sivam Sivoham Sivamayam !

I shall add to the publication the Hindi questions and answers if the Annamalai University needs them. That shall be translated into English.

YOGI SHUDDHANANDA BHARATI.

1. The lecture at Allahabad began with a resume of my lectures at Benares and concluded with Panchakshara Japam, meditation and devotion.

My whole object has been not only to create a literary and scholastic taste for Saiva-Siddhanta but also to create an enthusiasm for charya, kriya, yoga and jnana which sum up the Sadhana of Saiva Siddhanta. At an early opportunity a *Siva Samaj* may be started in Benares and Sadhaks can be trained as missionaries to propagate this religion among the masses just as they are doing for the Bhagavad-gita and Vedanta. The immediate need is a band of *missionaries* and an organised society for the propagation of Saiva Siddhanta. If opportunities are given I shall dedicate my life for this mission. Let the Divine Will prevail !

Two extra lectures were arranged by the professors and students and the speeches were given in Hindi. Several questions were answered. The Hindi speeches were separately published into a booklet.

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APPENDIX I

Sri Arulnandi Sivacharya Swamigal Sivagnana Siddhiyar Lectureship Endowment, Rs. 15,000.

By

His Holiness Silasri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tiruppanandal in memory of the late Silasri Kasivasi Swaminatha Tambiran Swamigal Avergal to encourage the study of and the spread of learning in the Saiva Siddhanta Sastras.

1. This Endowment was founded by **His Holiness Silasri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tiruppanandal** in memory of his predecessor, the late **Silasri Kasivasi Swaminatha Tambiran Swamigal Avergal** to encourage the study of and spread of learning in **Saiva Siddhanta**.

2. The Endowment for the lectureship consists of **Non-terminable Government Promissory Notes** of the face value of **Rs. 15,000**. The interest on this investment shall be utilised for the honorarium for a series of lectures, not less than four in number annually at the **Benares Hindu University** and the **Allahabad University**. The honorarium shall be **Rs. 400** unless, revised later, with the consent of the **Donor** and with a view to lectures being given in other **Indian University centres**. Such excess of income as there may be, over the honorarium fixed will be added every year to the corpus of the fund. Should at any time the **Syndicate** consider that no applicant has shown sufficient ability to justify the delivery of the lectures in that particular year or years, the amount of interest accrued shall be added to the corpus of the fund.

3. The terms and conditions of the lectureship are as follows :

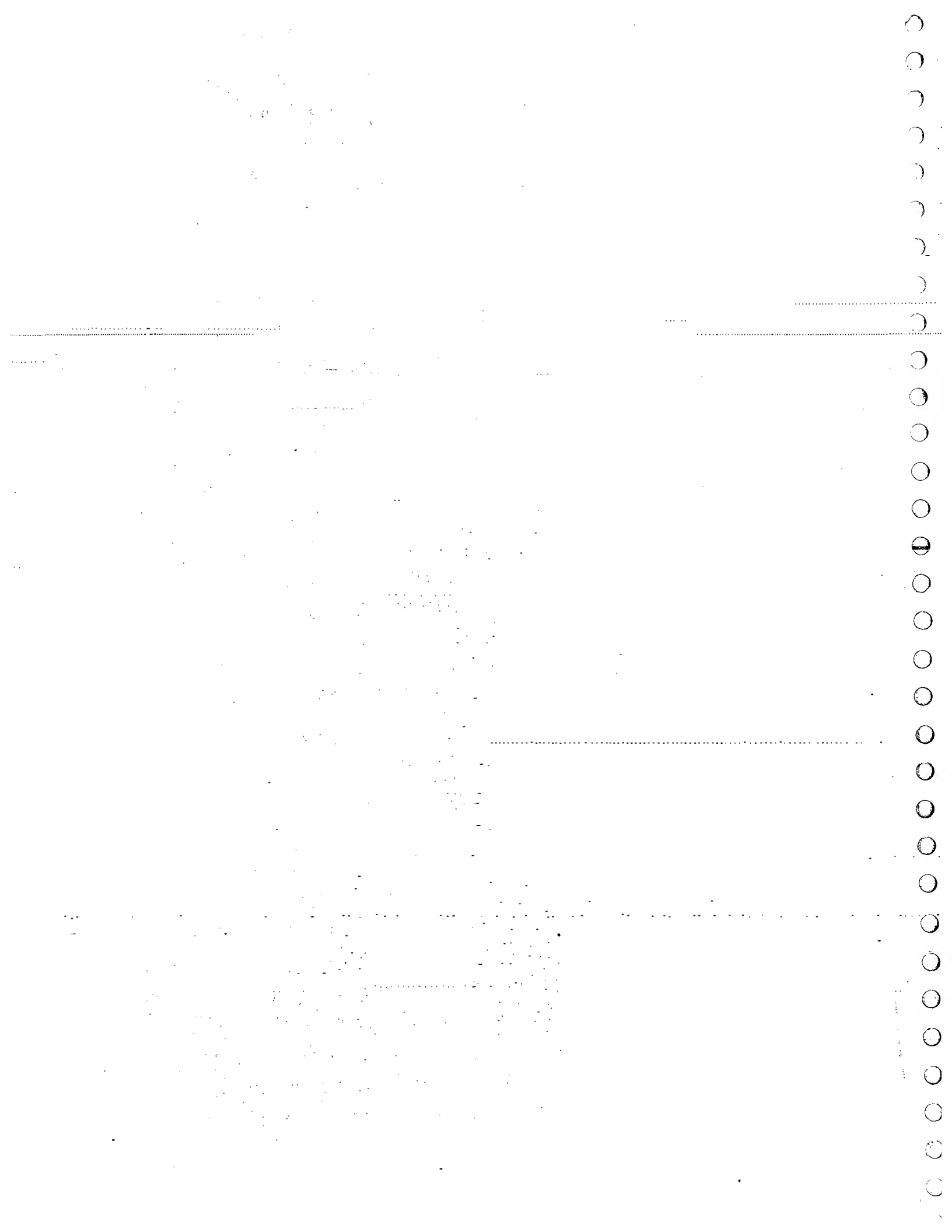
- (i) The course of lectures which shall be not less than four, three in the Benares Hindu University and one in the Allahabad University, shall be delivered annually at the University centres fixed by the University on a subject explaining the principles of Saiva Siddhanta. The increase in the number of lectures shall be subject to the conditions in para 5 infra.
- (ii) The lecturer shall be appointed every year by the Syndicate of the Annamalai University either from among the Hindu members of the staff of the University or other Hindus, experts in the Saiva Siddhanta Philosophy. Every year there shall be a new lecturer. The lecturer once selected may have a second turn only after the lapse of 12 years.
- (iii) The lecturer shall be chosen irrespective of sex or caste.
- (iv) The lecturer should within a month after the delivery of the lectures present to the Annamalai University as well as the Donor of this Endowment and his successors in interest, a copy of each of his lectures. The University may print and publish the lectures at the discretion of the Syndicate.
- (v) The lectures shall be the result of a deep study of the sutras of (a) *Sivagnana Siddhiyar*, both *Parapakkam* and *Supakkam* and the six old commentaries on the *Siddhiyar* and (b) *Siva-prakasam* of Sri Umapathi Sivachariar.

- (vi) The lectures shall be arranged in consultation with the Benares Hindu University and the Allahabad University immediately before or after the Dasarah Holidays.
- (vii) The lecturer shall bring on his return a pot of the holy waters of the Ganges for presentation at the Lord Sri Nataraja Shrine at Chidambaram for a bishekam and intimate to the Donor his having done so when he sends a copy of his lecture as required in clause 3 (iv) supra.
- (viii) The honorarium shall be paid either in cash or by cheque.

4. It shall be competent for the Syndicate of the Annamalai University to invest in any Government or other trust securities (1) sums available from year to year for investment from the interest in excess over the honorarium as also (2) the capital amount of the investment in case the Government Securities in which the amount is now invested are tendered for payment by Government.

5. If in the process of investment the face value of the Paper increased and an enhancement of income results either by addition of unspent amounts or by reinvestment, such additional income shall be utilised to increase the number of University centres at which the lectures will be delivered and consequently the honorarium for the lecturer.

6. The Syndicate shall at the end of each year communicate to the Donor or to his successors-in-interest the name and address of the lecturer and the honorarium paid and if in any year no lecture is delivered the amount at credit at the end of the year and shall also publish the accounts in an important Tamil or English Daily Newspaper.



Fire-principled : Food, sleep, fear, sex act, sloth. (5)

Ether-principled : Lust, anger, greed, pride, envy. (5)

Nerves : Ida, Pingla, Susumna, Gandari, Hasti,
Alambusha, Jihva, Pusa, Guhu, Sangini. (10)

Winds : Prana, Apana, Udana, Samana, Vyana, Naga, Kurma,
Grigara, Devadhatta, Dananjaya, Isana. (10-a)

Desire : of wife, children, wealth. (3)

Vak : Para, Pasyanti, Madhyama, Vaikhari. (4)

Vachanadi : speech, movement, giving, leaving, pleasure (5)

Qualities : Satva, Rajasa, Tamasa. (3)

INTERNAL SUBSTANCES

The inner mechanism of our body consists of 36
tatvas : they are three-fold : (i) Atma Tatvas or Asuddha
Tatvas—24. (ii) Vidhya Tatvas — 7.
(iii) Siva Tatvas — 5.

(i) Elements : ether, air, fire, water, earth. (5)

Rudiments : sound, touch, form, taste, smell. (5)

Senses of feeling = body, tongue, eye, ear, nose. (5)

Organs of action : hands, feet, mouth, bowels, pudenda. (5)

Inner instruments : Manas, intellect, chitta, egoism. (4)

These twenty-four are the impure primary substances
that constitute the gross and the subtle human body.
These form the Atma tatvas.

(ii) Vidhya tatvas or conditional elements : Kāla
(Time), kala (power of limited doing), vidhya (limited
knowledge), Niyati (restraint, destiny), Raga (desire),
Purusa (Individual jiva), Maya (the deluding and
multiplying force).

These seven Vidhya tatvas are also known as
Suddha Tatvas ; they are the mixed primary substances.

(iii) Siva tatvas or the five principles of Divinity :
 Suddha Vidhya (pure gnosis), Isvaram (Supremacy),
 Sadakyam (balance of forces of knowledge and action),
 Sakti (Cosmic energy), Sivam (Bliss eternal).

23. Psychic Planes

Body alone is not man nor breath life and mind. A corpse has limbs and senses, organs, brain-substance, lungs and heart; but they cannot function. Why? The soul has gone away. There is a puissant principle called Atman, soul, jiva or self inside, which enlivens the body.

An engine does not move merely to flag and whistle. There are many component parts which actuate the motion—the steam-power, pipes, chest, cylinder; valves, pistons and the form that contains all these, the wheels and the nails that go to make the live engine. The hands alone cannot make a clock. There are springs, wheels, key etc. that join together to move the hands and show the time. Even so, there are many planes of consciousness inside the spinalis that command each movement of the body in and out. I shall tabulate them here :

No.	Kosha	Place	Loka	Principle
1.	Annamaya	matter	Bhu	earth
2.	Pranamaya	Vital	Bhuvar	Space
3.	Manomaya	Mind	Svar	Heaven

These three are lower planes, nature, field, kshetra.

4. Vijnanamaya, Supermind Mahar.

This is the nexus between the lower and the higher.

5. Anandamaya Bliss Jana.

6. Cinmayam. Pure Consciousness. Tapolokam.

7. Sanmaya or Tatparam. Truth-plane Satyalokam.